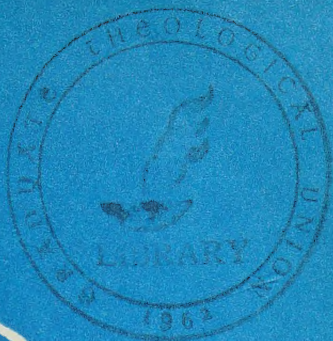


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FEB 8 1977

Orthodox Eastern Church Patriarch

THE JOURNAL OF THE MOSCOW PATRIARCHATE

РОЖДЕСТВО БОЖЬЕ



Thy Birth, O Theotokos, has brought joy to all the inhabited earth: for from Thee has shone forth the Sun of Righteousness, Christ our God. He has freed us from the Curse and given the blessing; He has made Death of no effect, and bestowed on us Eternal Life.

(Troparion for the Feast of the Nativity of the Blessed V

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of the Moscow Patriarchate

Decisions of the Holy Synod

At its session on May 7, 1976, the Holy Synod under the chairmanship of the PATRIARCH CONSIDERED: the successor to the Orel See in connection with the death of His Eminence Metropolitan Palladiy of Orel and Bryansk.

RESOLVED: that Archimandrite Gleb Smirnov, Dean of the Cathedral of Sts. Boris and Gleb in Ryazan, be designated Bishop of Orel and Bryansk, that his nomination and consecration take place in Moscow, and that the pertaining ukases be issued forthwith.

At its session of July 19, 1976, under the chairmanship of the PATRIARCH, the Holy Synod

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the meeting of the representatives of Churches from Eastern Europe—delegates to the 5th WCC Assembly in Nairobi. The meeting took place in Budapest on March 23-24, 1976, and discussed the results of the assembly.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Nikodim, Patriarchal Exarch to Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations, on the participation of the Moscow Patriarchate delegation headed by him in the conversations with Pax Christi Internationalis delegation which took place in the Leningrad Theological Academy in Leningrad from April 26 to 28, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that the stand taken by the Moscow Patriarchate delegation at the conversations be approved.

(3) that satisfaction be expressed at the results of the conversations and that the continuation of such meetings for the development of cooperation between the two sides in the name of peace and justice be recognized as desirable.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, a president of the Conference of European Churches, on the meeting of the Presidium and Advisory Committee of the CEC, which took place in Moscow from May 19 to 22, 1976.

RESOLVED: (1) that the successful completion of the meeting of the leading bodies of the Conference of European Churches in the Soviet Union be noted with satisfaction for it testifies to the deep cooperation of the Russian Orthodox Church with other Churches in Europe within the framework of the conference, and that as a re-

sult the participants were able to get acquainted with the religious, social and cultural life of our people.

(2) that profound satisfaction be expressed at the realistic evaluation given by the CEC—through its leaders and documents—to the present situation in the world and on the continent. That due evaluation be given to the CEC work for peace and cooperation among nations, in particular, its support of the integrity and equivalence of the Ten Principles of the Final Act of the Conference on Security and Cooperation in Europe as expressed by the CEC Presidium and Advisory Committee in Moscow.

(3) that the CEC efforts to develop ecumenism in Europe, the activities of the Directorate for Studies, and contacts established with the Council of the European Episcopal Conferences of the Roman Catholic Church be noted.

(4) that gratitude be expressed to His Eminence Metropolitan Aleksiy and His Eminence Metropolitan Yuvenaliy as well as to all those who received the participants in the meeting, accorded them attention and hospitality, and assisted in the organization of the CEC Presidium and Advisory Committee work.

HEARD: the report by His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, on the participation of the Moscow Patriarchate delegation headed by him in the conversations with the delegation of the Evangelical Church in Germany, FRG, "Arnoldshain-VII" on the theme "Sacrifice of Christ and Sacrifice of Christians" which took place in Arnoldshain, FRG, from June 4 to 10, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that the results of the theological conversations which serve to strengthen and develop brotherly relations between the two Churches be approved.

(3) that gratitude be expressed to Dr. H. J. Held, President of the Department for External Church Relations of the Evangelical Church in Germany, for the brotherly reception and hospitality accorded the delegation of theologians from the Moscow Patriarchate.

HEARD: the report by His Eminence Metropolitan Aleksiy of Tallinn and Estonia, a president of the Conference of European Churches, on the Second Information Seminar on Northern Ireland which took place in Belfast from June 21 to 25, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that deep sympathy be expressed for the Churches and people of Northern Ireland, their difficult, present condition and their search for ways and means to establish peace, justice and well-being.

(3) that prayers be offered to the Prince of Peace, our Lord Jesus Christ, to quench hatred in human hearts, to kindle love and mutual commitment for the sake of peace, justice and prosperity in Ulster. (4) that the present decision with expressions of sincere sympathy and approval of the activities to establish peace and justice in Northern Ireland, be sent to His Eminence William Cardinal Conway, Primate of Ireland, and to the Rev. V. J. Orlow, General Secretary of the Irish Council of Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, addressed to His Holiness the Patriarch and the Holy Synod dated July 19, 1976: "Your Holiness, in view of the increasing amount of work at the Department of External Church Relations my two deputies and I as the head, often experience great difficulties in fulfilling our duties.

"Therefore, I beg Your Holiness and the Holy Synod to appoint another deputy who will be able to help me and the department in general.

"I recommend Bishop Iov of Zaisk, Vicar of the Moscow Diocese, as a deputy head of the Department of External Church Relations and that he be relieved of his present duties as Administrator of the Patriarchal Parishes in Canada and ad interim in the USA."

RESOLVED: (1) that His Grace Bishop Iov of Zaisk, Vicar of the Moscow Diocese, be appointed a deputy head of the Department of External Church Relations and that he be relieved of his duties as Administrator of the Patriarchal Parishes in Canada and ad interim in the USA.

(2) that His Grace Bishop Irinei of Ufa and Sterlitamak be appointed Bishop of Serpukhov, Vicar of Moscow Diocese, and that he be assigned to the post of Administrator of the Patriarchal Parishes in Canada and ad interim in the USA.

CONSIDERED: the successor to the Ufa See.

RESOLVED: that Hegumen Valentin Mishchuk of the Trinity-St. Sergiy Lavra be designated Bishop of Ufa and Sterlitamak upon his elevation to the rank of archimandrite. His nomination and consecration to take place in Moscow, the pertaining ukases to be issued forthwith.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, on the session of the WCC Executive Committee which took place in Geneva from March 22 to 26, 1976.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, on the session of the CPC Working Committee which took place in New Windsor, USA, from April 5 to 8, 1976.

RESOLVED: that the report be acknowledged.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit paid by a group of pilgrims from the Moscow Patriarchate, headed by His Grace Archbishop Varfolomei of Tashkent and Central Asia, to Holy Mount Athos from April 19 to May 6, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that satisfaction be expressed with the pilgrimage to the Holy Mount and with our pilgrims' participation in the festal services on Holy Easter in the monasteries there.

(3) that heartfelt gratitude be expressed to His Beatitude Archbishop Seraphim of Athens and All Hellas, to the Holy Koinotes of Mount Athos and to the cloisters, visited by our pilgrims, for the attention, hospitality and love accorded them.

(4) that satisfaction be expressed at the attention given the pilgrims by the secular authorities of Greece.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit of the inter-religious delegation from the Soviet Union to the United States of America at the invitation of Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation from May 9 to 19, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that gratitude be expressed to Rabbi Arthur Schneier, President of the Appeal of Conscience Foundation and to his colleagues for the brotherly hospitality accorded the Moscow Patriarchate representatives during their stay in the USA.

(3) that the visit be considered as useful for inter-religious cooperation between the two countries.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit paid by a group of pilgrims from the Russian Orthodox Church headed by Archbishop Nikodim of Kharkov and Bogodukhov, Acting Exarch to Central and South America, to the Holy City of Jerusalem and to the Holy Land from June 10 to 23, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that satisfaction be expressed at the pilgrimage to the Holy Land and with the pilgrims' participation in the celebration of the patronal feast of the Russian Orthodox Mission in Jerusalem on Pentecost.

(3) that heartfelt gratitude be expressed to His Beatitude Benedictos I, Patriarch of Jerusalem, for the attention and love shown the pilgrims from the Russian Orthodox Church.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the Russian Orthodox Church by the delegation of the Orthodox Church of Hellas headed by His Beatitude Archbishop Seraphim of Athens and All Hellas from June 11 to 21, 1976.

RESOLVED: (1) that the report be acknowledged.

(2) that satisfaction be expressed at the visit, during which brotherly meetings took place between His Beatitude Archbishop Seraphim of Athens and All Hellas and His Holiness Patriarch Pimen of Moscow and All Russia, and between the members of the delegation from the Orthodox Church of Hellas and the representatives of the Russian Orthodox Church.

(3) that hope be expressed that the visit will further the development of brotherly cooperation between the Hellenic and the Russian Orthodox Churches.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the visit to the Moscow Patriarchate of a delegation from the Constantinople Patriarchate headed by His Eminence Metropolitan Meliton of Chalcedon.

RESOLVED: (1) that the report be acknowledged.

(2) that satisfaction be expressed at the visit, for meetings of representatives of the Holy Local Churches bear witness to their unity and strengthen their brotherly relations.

(3) that the talks held by the representatives of the two Local Sister Churches be approved.

(4) that the idea of convoking the Great Pan-Orthodox Council be confirmed, thorough preparations for which should be carried out with the participation of all Local Churches that comprise the Ecumenical Orthodox Plenitude.

(5) that the Holy Synod Commission on Christian Unity and Inter-Church Relations be assigned the task of drafting the stand to be taken by the Moscow Patriarchate at the next pan-Orthodox conference which is to be held at the end of the year, and that the draft be submitted to the Holy Synod for discussion.

HEARD: the report by His Eminence Metropolitan Yuvenaliy of Tula and Belev, Head of the Department of External Church Relations, on the documents received from the Orthodox Autocephalous Church in America concerning the life and activities of Metropolitan Innokentiy (Veniaminov) of Moscow and Kolomna in America in connection with his canonization.

RESOLVED: (1) that the documents be passed on to His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch for Western Europe, Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations.

(2) that the commission's report concerning the canonization of Metropolitan Innokentiy (Veniaminov) of Moscow and Kolomna be submitted to the Holy Synod in October.

+ PIMEN, Patriarch of Moscow and All Russia

MEMBERS OF THE HOLY SYNOD:

- + NIKODIM, Metropolitan of Leningrad and Novgorod,
Patriarchal Exarch to Western Europe
- + FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine
- + YUVENALIY, Metropolitan of Tula and Belev
- + SERAFIM, Metropolitan of Krutitsy and Kolomna
- + IOANN, Metropolitan of Yaroslavl and Rostov
- + SERGIY, Metropolitan of Kherson and Odessa
- + GERMAN, Bishop of Vilna and Lithuania
- + ALEKSIY, Metropolitan of Tallinn and Estonia,
Chancellor of the Moscow Patriarchate



Services Conducted by His Holiness Patriarch PIMEN

On **July 4 (June 21)**, the third Sunday after Pentecost, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Patriarchal Cathedral of the Epiphany.

On **July 6 (June 23)**, the Feast of the Vladimir Icon of the Mother of God, His Holiness Patriarch Pimen attended Divine Liturgy and, on the eve, All-Night Vigil in the Domestic Chapel of the Vladimir Icon of the Mother of God at the Moscow Patriarchate.

On **July 9 (June 26)**, the Feast of the Tikhvin Icon of the Mother of God, His Holiness the Patriarch celebrated Divine Liturgy in the Church of the Transfiguration, Bogorodskoe, Moscow. On the eve, the Patriarch conducted All-Night Vigil in the Moscow Church

of the Tikhvin Icon of the Mother of God in Alekseyevskoe.

On **July 11 (June 28)**, the fourth Sunday after Pentecost, the Feast of Sts. Sergiy and German of Valaam, the Miracle Workers, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, officiated at All-Night Vigil in the Patriarchal Cathedral of the Epiphany. During Liturgy the Ektena for the Dead was said for the repose of the soul of His Holiness Patriarch Sergiy († May 15, 1944), and after Liturgy, the Lity for the Dead.

On **July 12 (June 29)**, the Feast of Sts. Peter and Paul, His Holiness Patriarch Pimen celebrated Divine Liturgy and, on the eve, conducted All-Night Vigil in the Moscow Church of Sts. Peter and Paul in Lefortovo.

The Feast of St. Sergiy

On July 17, 1976, many venerated of St. Sergiy of Radonezh, the Hegumen of All Russia, gathered once again in the Trinity-St. Sergiy Lavra. The Primate of the Russian Orthodox Church, His Holiness Patriarch Pimen of Moscow and All Russia, took part in the Lavra celebrations. Many hierarchs of the Russian Orthodox Church also arrived for the feast. Among them Metropolitans—Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe; Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Aleksey of Tallinn and Estonia; Yuvenaliy of Tula and Belev; Ioann of Yaroslavl and Rostov; Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, and Sergiy of Kherson and Odessa; Archbishops—Mstislav of Kirov and Slobodskoi; Aleksey of Krasnodar and the Kuban; Leontiy of Orenburg and Buzu-

luk; Leontiy of Simferopol and the Crimea; Nikodim of Kharkov and Bogodukhov; Pitirim of Volokolamsk; Vladimir of Dmitrov, and Archbishop Donat Shchegolev; Bishops—Pimen of Saratov and Volgograd; Melkhisedek of Penza and Saransk; Ioann of Kuibyshev and Syzran; Mikhail of Astrakhan and Enotaevka; Gedeon of Novosibirsk and Barnaul; German of Vilna and Lithuania; Khrisostom of Kursk and Belgorod; Simon of Ryazan and Kasimov; Platon of Argentina and South America; Irinei of Ufa and Sterlitamak; Antony of Stavropol and Baku; Yuvenaliy of Voronezh and Lipetsk, and Agafangel of Vinnitsa and Bratslav.

Archimandrite Ieronim, the father superior, and the brethren of the Lavra, professors and teachers of the Moscow theological schools as well as numerous parishioners and pilgrims attended the festivities.

This year, the following also arrived for the feast: a delegation from the Orthodox Church of Alexandria, headed by her Primate, His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa; it consisted of Bishop Timotheos of Eleusis, Bishop Ireneos of Nikopolis, Archimandrite Chrysostomos, General Secretary of the Holy Synod of the Alexandrian Church, and Archimandrite Gregorios; a group from Holy Mount Athos, consisting of Archimandrite Avel, Father Superior of the Russian St. Panteleimon Monastery, and Archimandrite Serafim of the same monastery; Archimandrite Chrysostomos, Director of the Holy Mount Seminary and representative of the Lavra; Archimandrite Polikarp (Zographou Monastery); Hegumen Emilianos, Father Superior of the Simonopetros Monastery; Prohegumen Constantine of the Vatopedi Monastery; Prohegumen Kallinik of the Iveron Monastery; Hieromonk Athanasios, Chief Secretary of the Holy Koinotes of the Holy Mount (Castamonit Monastery); Monk Mitrofan (Khilandar Monastery) and P. I. Selivanov, interpreter; a delegation from the Malabar St. Thomas Church in India consisting of Metropolitan Theophilos of Angamali; Metropolitan Ostathios of Niranam, and Metropolitan Theodosios of Madras. There were as well Archbishop Roger Etchegaray of Marseille, President of the Council of Episcopal European Conferences, and Father Paul Reims Duemer; pilgrims from the Patriarchal Parishes in USA and Canada, headed by Archpriest David Abramtsev and D. P. Lopushinsky; pilgrims from the Brussels Diocese, headed by Archimandrite Cornelius Fristedt; Archpriest Forma Gerasimchuk (Argentina); pilgrims from France; Father Sergiy Taurit (West Berlin); pilgrims from the Resurrection Parish in Rabat (Morocco).

Archimandrite Gregorios Mudzuris, Dean of the Alexandrian Podvorye in Odessa and representative of the Patriarch of Alexandria to the Patriarch of Moscow; Archimandrite Makarios Tayar, Dean of the Antiochene Podvorye in Moscow, and Archimandrite Nestor Krystev, Dean of the Bulgarian Podvorye in Moscow, also took part in the celebrations.

According to tradition, all the pupils of the Moscow theological schools, who were on summer vacation, arrived for the Feast of St. Sergiy. The choir, made up of pupils under clerical obedience during the first half of the vacation period, was augmented by the new arrivals, fresh after their rest.

At 3 p. m., Vespers with the Akathistos to St. Sergiy was led by His Holiness Patriarch Pimen of Moscow and All Russia with the participation of Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Filaret of Kiev and Galich, Metropolitan Aleksiy of Tallinn and Estonia, Metropolitan Yuvenaliy of Tula and Belev, Metropolitan Filaret of Berlin and Central Europe, as well as Archbishop Vladimir of Dmitrov, before the shrine of St. Sergiy in the Holy Trinity Cathedral of the Lavra. Akathistos to St. Sergiy was also said in the refectory church of the Lavra by the assembly of hierarchs who had arrived for the feast and the Lavra brethren and guests in holy orders; it was led by Metropolitan Ioann; the akathistos in the Academy Church of the Protecting Veil of the Mother of God was led by Archimandrite Aleksandr Timofeyev, Assistant Rector of the Moscow Theological Academy and Seminary.

In the evening, All-Night Vigil and on the following day, Divine Liturgy were held in the Cathedral of the Holy Trinity and the Cathedral of the Dormition as well as in the refectory and academy churches.

His Beatitude Pope and Patriarch Nicholas VI and His Holiness Patriarch Pimen officiated in the Dormition Cathedral together with members of the Holy Synod of the Russian Orthodox Church—Metropolitan Nikodim, Metropolitan Filaret and Metropolitan Yuvenaliy, as well as Metropolitan Sergiy, who accompanied the delegation from the Alexandrian Church, assisted by other hierarchs and numerous priests.

In the refectory church, divine services were conducted by Metropolitan Aleksiy together with other hierarchs and clergymen.

In the academy church, divine services were held by Metropolitan Filaret of Berlin and Central Europe with



His Beatitude Pope and Patriarch Nicholas VI, His Holiness Patriarch Pimen, and members of the hierarchy and clergy during moleben in the Trinity-St. Sergiy Lavra square on the Feast of St. Sergiy, July 18, 1976

members of the hierarchy and clergy. At the end of Liturgy in the Dormition Cathedral, His Beatitude Pope and Patriarch Nicholas VI and His Holiness Patriarch Pimen exchanged greetings. They noted the deep significance of the anniversary of the official exchange of representatives, which took place 20 years ago on the Feast of St. Sergiy, who had devoted all his life to the strengthening of unity among peoples in the Name of the Holy Spirit.

After the divine services, the festal moleben was held in the Lavra square before the revered icon of St. Sergiy and "Many Years" was sung. Afterwards the Primates and hierarchs proceeded to the Patriarchal Chambers, from the balcony of which His Beatitude Nicholas VI, Pope and Patriarch of Alexandria and All Africa, and His Holiness Pimen, Patriarch of Moscow and All Russia, blessed the numerous believers, who crowded the Lavra square.

* * *

The Feast of St. Sergiy was over, but the pilgrims remained in the Lavra

for a long time. They expressed their love for the saint in different ways. One group of worshippers sang canticles, uniting them in a single, living Body of the Church; another chanted once again the Akathistos to St. Sergiy (many zealous worshippers of St. Sergiy know this akathistos by heart); still others simply sat on the warm stone steps in meditation, "praying with their hearts". Nobody hurried to leave the holy place.

St. Basil the Great wrote: "Be an imitator of those who live piously, and write their life and works in your heart" (From "The Life of Our Beloved and Holy Father Sergiy, Hegumen of Radonezh, Miracle Worker, and a Eulogy to Him by His Pupil, Epifaniy the Wise". Trinity-St. Sergiy Lavra, 1908, p. 7).

These words apply quite naturally to St. Sergiy. His life is so active, so holy, that one can write it in one's heart constantly, as one grows in spiritual stature, without any danger of an impoverishment in examples of virtue.

The saint's pupil Epifaniy, whom his contemporaries called "the wise", ex-

claimed after undertaking to compile the life of the saint: "How can I, a beggar, describe at this time the entire life of Sergiy in order, and relate all his great and ineffable works? Where do I begin to describe adequately all his feats? What should be mentioned first? What words would suffice to sing his praises? Where shall I find the ability necessary for such a narration? How shall I tell such a story, whose virtue does not easily lend itself to description?" (*ibid.*, p. 8).

Son of joy, grace-endowed child, obedient youth, young novice, courageous hermit, humble hegumen, counsellor of the bishops, pacifier of princes, succour of the Russian land, famous ascetic, spiritual starets, upholder of righteousness, prophet of God, great miracle worker, our blessed and God-bearing Father Sergiy. Surely these and his many other spiritual qualities explain the fact that for five and a half centuries, just as today, thousands and thousands of Orthodox believers come to his shrine?

Majestic are the cathedrals of the Lavra of St. Sergiy, mighty its fortress walls, magnificent its residential buildings. The golden cupolas glisten in the sunlight, the silver and gold of the church appointments gleam in the reflected light of day. But the greatest treasure is the holy uncorrupted relics of the saint. It was this which proved the treasure which *neither moth nor rust doth corrupt* (Mt. 6. 20). How long has the Russian people drawn support from this inexhaustible wealth!

The lords of the land have bowed to the humble hegumen, who wore poor clothes during his life and was ready to do any work. Russian people know and revere him, because in the Russian consciousness he is the defender and protector of Russia, Russian Orthodoxy...

Now a magnificent laura stands on the site of his small and humble monastery: it is a laura of many churches, beautiful belfry, great buildings and solid walls. St. Sergiy would not recognize his secluded cloister of twenty

or thirty cells around a wooden church, all surrounded by a palisade.

But the spirit of the ancient cloister of St. Sergiy has not disappeared in the laura of today. It could not be otherwise—the saint's promise to be persistently with his pupils is a true one. And even more than this; here are the cells, many of which were built by the holy hands of the saint, here is the small wooden church, where as before the Name of the Life-Giving Trinity is glorified, here are the wooden walls....

One need only fly above time and reality for a moment to feel immediately the spirit of this distant age.

"Who will show me the small wooden church, in which the Name of the Holy Trinity was pronounced for the first time?" asks Metropolitan Filaret of Moscow. "I would enter it for All-Night Vigil, when the burning splinter lights the reading and singing with its crackling and smoke, but the hearts of the worshippers burn more quietly and more brightly than the candles, and their flame reaches up to Heaven, and their guardian angels ascend and descend in the flames of their spiritual sacrifice. Open the door of the cramped cell, that I may breathe its air, which quivers from the sound of the prayers and the sighs of St. Sergiy, who is washed with the rain of his own tears and which bears so many spiritual prophetic and miraculous words. Let me kiss the threshold of its passage, which is worn by the feet of the saints and across which the feet of the Queen of Heaven once stepped. Show me the porch of the other cell which St. Sergiy built with his own hands in one day... For it is all here, simply locked in the sands of time or in these majestic buildings like a great treasure in a magnificent shrine. Open the shrine, show me the treasure; it can be neither abducted nor exhausted!" (Collected Works of Metropolitan Filaret of Moscow, Moscow, 1882, Vol. IV, Homily on the Consecration of the Church over the Relics of St. Mikhei in the Trinity-St. Sergiy Lavra on September 27, 1842, pp. 193-194).

V. R.

TELEGRAM

Metropolitan NIKOLAI of Lvov and Ternopol

Lvov

Heartfelt congratulations to His Eminence the Patriarchal Exarch. Your Eminence, venerable archpastors, pastors and all who are gathered in the cathedral at Lvov to celebrate in prayer the 30th anniversary of the historic Council of Lvov. I invoke the Almighty's blessing upon your archpastoral and pastoral efforts to inculcate in your flock the spirit of Holy Orthodoxy, and love for the Mother Church and for our great and beloved country.

With love in Christ,

+ **PIMEN**, Patriarch of Moscow and All Russia

The Patriarchate, Moscow, May 14, 1976

PATRIARCHAL AWARDS

On the occasion of Easter 1976 and in connection with the 30th anniversary of the Lvov Church Council, His Holiness Patriarch Pimen awarded a large group of clergymen of the Lvov Diocese.

With the Order of St. Vladimir, Equal to the Apostles:

Archpriest **Yuriy Vanchitsky**—Second Class;

Archpriest **Iosif Chikalo**—Second Class;

Archpriest **Nikita Pavlosyuk**—Second Class;

Protodeacon **Stratonik Sinkovsky**—Third Class;

Protodeacon **Kosma Polishchuk**—Third Class.

For fifty years of zealous service to the Holy Church in holy orders the following were presented with a patriarchal diploma: Archpriest **Aleksandr Solomora**, Archpriest **Petr Taranovsky**, Archpriest **Vasilii Kolyasa**, Archpriest **Stefan Palamar**, Archpriest **Nikolai Bobrovsky**, Archpriest **Mikhail Oleinik**, Archpriest **Stefan Metellya**, Archpriest **Mikhail Dobryansky**, Archpriest **Mikhail Kulchitsky**, Archpriest **Gavriil Lyakhovich**, Archpriest **Nikolai Sluzhinsky**,

Archpriest **Iosif Mudry**, Archpriest **Miron Kokhalevich**, Archpriest **Yaroslav Kiselevsky**, Archpriest **Vasilii Chumalo**, Archpriest **Stefan Yuzvyak**, Archpriest **Evgeniy Timchishin**, Archpriest **Nikolai Stechishin**, Archpriest **Valerian Volotsky**, Archpriest **Grigoriy Yastrubetsky**, Archpriest **Mikhail Shpot**.

Patriarchal diplomas were also presented to Archpriest **Terentiy Martynyuk** (42 years in holy order), Archpriest **Ioann Mironyuk** (40 years in holy order), Archpriest **Petr Veselovsky** (40 years in holy order), Archpriest **Nikolai Krasushin** (40 years in holy order) as well as Archpriest **Petr Dumitsky**.

A second ornamented cross was bestowed upon Archpriest **Ioann Korol**.

Mitres were bestowed upon Archpriest **Vladimir Romanchuk**, Archpriest **Dr. Yuriy Protsyuk**, Archpriest **Vladimir Babich**, Archpriest **Aleksandr Kinakh**, Archpriest **Leonid Trofimlyuk**, Archpriest **Bogdan Shchur**, Archpriest **Filofei Lilyakevich**.

Furthermore, ornamented crosses were bestowed upon seventy-one priests and palitsas to thirty priests; one hieromonk was raised to the rank of hegumen, thirteen to the rank of archpriest and twenty were given pectoral crosses.

Metropolitan FILARET's Address

Venerable archpastors, beloved fathers and brothers,

Christ is risen!

At this joyful Easter season, when Holy Church continues to celebrate the Resurrection of our Lord and the triumph of Life over Death, we are gathered here today to celebrate yet again a most joyful event in the history of our Church. Thirty years ago at the Church Council held in the city of Lvov we witnessed the reunion of Greek Catholics in Western Ukraine with the Russian Orthodox Mother Church.

His Holiness Patriarch Pimen of Moscow and All Russia has instructed me to convey his primatial blessing and congratulations to all of you taking part in the celebrations for the 30th anniversary of the reunion of the Greek Catholics with the Russian Orthodox Church.

We are celebrating the return of the former Greek Catholics, now our Orthodox brethren, on the 5th anniversary

The address was given by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, at the opening of the celebrations in Lvov on May 15, 1976.

of our Church's Local Council. The Local Council was an important event in the life of the Moscow Patriarchate. It also had a connection with the event which we are celebrating today: when discussing the question of reuniting the Greek Catholics with the Orthodox Church it passed the following resolution: "To record an important historical event in the life of the Russian Orthodox Church, the return to Orthodoxy in 1946 and 1949 of the Greek Catholics of Galicia and Zakarpatye and the nullification of the Unions of Brest Litovsk and Uzhgorod, which at that time were enforced against the people's will."

The return to the bosom of the Mother Church of her faithful children in Galicia at the Council of Lvov in 1944 and the final nullification of the Brest Union was an important historical event. The Council of Lvov is of great significance. It expressed the desire of the Greek Catholic clergymen and laymen to return to the Orthodox faith of their forefathers, the faith of St. Vladimir, Equal to the Apostles.

This desire of the Greek Catholics to return to the Orthodox Church across

Right to left: Archbishop Leontiy of Simferopol and the Crimea, Archbishop Damian of Volyn and Rovno, Metropolitan Nikolai of Lvov and Ternopol, Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Metropolitan Sergiy of Kherson and Odessa, Archbishop Iosif of Ivano-Frankovsk and Kolomya, Archbishop Nikodim of Kharkov and Bogodukhov and Bishop Savva of Chernovtsy and Bukovina officiating at All-Night Vigil in the Lvov Cathedral of St. George the Victorious on Saturday, May 15, 1976



long before the postwar period. The struggle for Orthodoxy was carried on throughout the 350-year-long history of the Union. But the movement gathered particular momentum towards the end of the 19th century and at the beginning of the 20th. This happened both within our country and outside it, for instance in the United States of America. The victory of the Soviet people over fascist Germany created conditions favourable to the return of the Greek Catholics, because only after their liberation could they break with the Brest Union of 1596, which was forced against their will upon our Ukrainian and Byelorussian forefathers, one in blood with the Russian people.

Thirty years is but a short period in the history of the Church, but during this time while the Church has been united much has been done to strengthen Orthodox self-awareness in our western dioceses. We note with gratitude the fruitful work carried out by the unforgettable Protopresbyter Gavriil Kostelnik, who laboured "even unto death". It was his talent and un-failing energy which to a great extent determined the resolutions of the Council of Lvov, itself an expression of the long-cherished desire of the faithful in Galicia. Today we also recall the work

of His Grace Archbishop Makariy of Lvov and Ternopol (later Primate of the Polish Orthodox Church), Bishops Antony Pelvetsky and Mikhail Melnik, and of many priests and laymen who served Holy Orthodoxy. I would like to note the efforts to strengthen Orthodoxy of those bishops of the Ukrainian Exarchate who are alive and well at the present time: Metropolitan Nikolai of Lvov and Ternopol, Archbishop Iosif of Ivano-Frankovsk and Kolomya, Archbishop Palladiy of Zhitomir and Ovruch (formerly of Lvov) and Archbishop Grigoriy of Mukachevo and Uzhgorod (formerly of Stanislav and Lvov), and of the deans [superintendent] and parish priests, who have laboured much for Orthodox unity since the time of the reunion.

Today's feast is the feast of Orthodoxy in Galicia. For thirty years now the Moscow Patriarchate has been giving spiritual and material help to our brother Orthodox here. The majority of the priests in the Lvov and Ivano-Frankovsk dioceses were trained in the theological schools of the Russian Orthodox Church. The vast majority of the priests in the former Greek Catholic dioceses have had an Orthodox ordination and Orthodox training. These priests are imbued with the Orthodox



spirit and with love for their country. Orthodoxy has entered deep into the hearts and the lives of the clergy and people in our western dioceses. But this does not mean that there is no longer any work ahead for the bishops and priests. There are still a few points of ambiguity, but they do not determine the tenor of the Church life.

We have been a single Orthodox family for thirty years now. Our feast is the joy of the Mother Church and bears witness to our ecclesiastical unity. In our prayers we thank Divine Providence for renewing this unity and beg God to preserve us in accord and unanimity.

A week ago our country celebrated

Victory Day. As we rejoice at our glorious victory, we do not forget the sacrifices with which it was bought. We know the cost of peace and together with the whole Soviet people and with all men of good will we wish to make our contribution to the cause of peace and friendship among nations. This is our sacred duty. Our ecclesiastical unity serves to strengthen the friendship of the family of nations that makes up the Soviet Union.

Venerable archpastors, beloved fathers and brothers, I congratulate you on the occasion of the 30th anniversary of the reunion and I declare this ecclesiastical gathering open.

The Rebirth of Holy Orthodoxy in Western Ukraine

Thirty years have passed since the heroic Soviet Army was victorious in history's most terrible war. The historic victory of our people in World War II has become a turning point in our nation's history. Western regions which for centuries were unwillingly subjected to the rule of alien states have now become united with their Motherland, with the Soviet Union. Oppressed for many years, the Ukrainians were now able to realize their dream of centuries' duration: to unite in one family with their brothers in the East.

This historic victory facilitated another liberation of the western regions of the Ukraine as well; residents of this area have been freed from their long religious persecution and brought back to the faith of their forebears—the Orthodox faith.

Today we look back on that long, thorny path travelled by our Western Ukrainians as they strove to unite with their native land; they were obliged to overcome incalculable hardships.

Generated by treachery and violence, the Union lasted for 350 years. Five generations were born and bred under such conditions. They had special edu-

cators—the Jesuit Order, which in the 16th century was still a powerful force. Three hundred and fifty years were sufficient to turn the eyes and hearts of these generations from their natives East toward the Roman Catholic West.

With time, the Union developed its own trend—the so-called Uniatism. Uniatism became a sort of indulgence on the part of Rome granted to certain national Churches that accepted the legal authority of Rome. Rome left them their traditional rites and demanded "only" a Roman Catholic confession of faith and the acknowledgment of the Roman Catholic Pope as the supreme head.

The Roman Catholics knew that their faithful treasured their ritual observances, for these had become part of their spiritual life, and they, too, knew that to deprive a people of their own rituals would be to doom the Union. Nevertheless Rome began cautiously and gradually to introduce elements of Catholic ritual into Eastern rites.

These innovations began in 1720, the year of the Uniate council in Zamostye. First of all the Orthodox Church Rules were changed, as were the order of the divine service, then the interior decor of churches, icons, and other Eastern traditions. New cults were introduced: Corpus Christi (the Eucharist) with processions in the streets, the "Sacred

A speech made at the solemn convocation in Lvov on May 15, 1976. Abridged.

Heart," the "Stations of the Cross", and so on.

But 1848, the "People's Spring", awoke many nations and peoples from centuries of slumber; there was a sort of renaissance. People began to seek out their past, their history, customs, and religious rituals. This renaissance was particularly powerful among Slavonic peoples—the Bulgarians, the Serbs, the Czechs, the peoples of Zakarpatye and Galicia in the West, and the Byelorussians in the East.

We will dwell on Zakarpatye and Galicia—those lands where the Union reigned supreme. Advocates of the Roman Catholic persuasion vainly attempted to bind Zakarpatye and Galicia to their Roman chariot. The "People's Spring" gave Zakarpatye such priests and Church leaders as Dukhovnich and Dobryansky, and Galicia such men as Shashkevich, Golovatsky and Vagilevich, known as the "Russian trinity". These men supported Orthodoxy. In time their ranks were filled with figures like Zubritsky, Petrushevich, and Naumovich, with intellectuals, poets, writers and ethnographers. They called for a reunion with the Russian people, their culture and the rites of the Eastern Church. The Eastern rite became a sort of shield for believers in Galicia, defending them from encroachments of peoples of other races and faiths. The Austro-Hungarian state of the Hapsburgs called them "Russophiles". In 1914, Russophiles were packed into prisons and camps in Talerhof and other places.

Since the "People's Spring", the western Russian lands never ceased to long for their historic metropolis—their Motherland and Church; this longing grew greater and more powerful. Many clergymen and conscious believers often subjected the Union—Greek-Catholicism to critical analysis and were well aware that the betrayal of their native Orthodoxy at the Council of Brest in 1596 entailed serving foreign lords. Once this was in the interests of the kingdom of Poland, then of Hapsburg Austria; in the last war, the Uniate hierarchy openly supported Hitler's Germany, flouting the interests of their own Ukrainian people. For these reasons many clergymen and believers

firmly resolved to return to Orthodoxy—the faith of their fathers.

The Ukrainian clergy and believers, led by Protopresbyter Dr. Gavriil Kostelnik, began to realize their long-standing dream of returning to their Mother—the Russian Orthodox Church. Priests—Dr. G. Kostelnik, A. Pelvetsky (M. Th.) and Dr. M. Melnik—organized the "Initiating Group for Uniting the Greek-Catholic Church in Galicia with the Russian Orthodox Church". Their labours culminated in the renowned Council of Lvov in 1946.

The Lvov Church Council of 1946 was the logical result of a long historical process.

The clergy and citizens of Galicia and Zakarpatye, reunited with the Russian Orthodox Church, will always be grateful to Protopresbyter Gavriil Kostelnik, an extraordinary man—theologian, philosopher, poet, journalist, and literary critic.

True, there were many pessimists and false prophets who predicted that the Greek-Catholic faithful would not follow their clergy who had united with the Orthodox clergy and would denounce them as "traitors" and "apostates". They forgot that the true traitors and apostates were those spiritual leaders who in 1596 renounced the Orthodox faith and accepted a union with Rome, abandoning their flocks to support the politics of the gentry and Jesuits in Poland, in hopes of a senator's seat in the Sejm.

Now it is a historical fact that the clergy and representatives of the faithful returned to the Orthodox faith of their forebears at the Lvov Council of 1946, reuniting with their Mother, the Russian Orthodox Church.

There can be no doubt that the older generation of priests found it difficult to change their convictions and those of their followers and to cross the historical boundary between the Churches. Today they are growing old and passing on. But their services to the Lvov Diocese will not be forgotten. Their younger brothers, educated in the Orthodox theological schools of Moscow, Leningrad and Odessa in the spirit of sincere devotion to the Orthodox Church and their Motherland, continue to serve the Orthodox Church.

This was also made possible by the Orthodox hierarchs—wise archpastors and spiritual mentors—who headed the Galician Church at the time of her reunion with the Russian Orthodox Church. The first Orthodox hierarch in Galicia was His Grace Makariy Oksiyuk, born in the region of Kholm, a student, and later a professor at the Kiev Theological Academy. Bishop Makariy was the perfect theologian and missionary, a pastor who was well qualified to become the sower of Holy Orthodoxy in the desolate fields of Galicia and to take his new flock to his good, pastoral heart. Among the services of the unforgettable "apostle-reuniter", His Grace Makariy (later Metropolitan of Warsaw and All Poland) are the return of Galician church ritual to its Eastern-Byzantine tradition, the proclamation of the well-known "16 points", and the obligation of the reunited clergy to accept and fulfil them, and finally the reunion of the Greek Catholics of Zakarpatye in 1949.

His distinguished successors in the Lvov see were the late Archbishops Fotiy and Pankratiy as well as Archbishop Palladiy, who did much to consolidate the Orthodox consciousness of the clergy and who organized private consultation for the superintendent deans, Archbishop Grigoriy, now ministering to the flock of Zakarpatye and Archbishop Damian, who administers the Diocese of Volyn.

The first Orthodox bishop of Ivano-Frankovsk (formerly Stanislav) Diocese was the late Archbishop Antony; Bishop Mikhail of blessed memory headed the Diocese of Drohobych. They were members of the "Initiating Group for Uniting the Greek Catholic Church in Galicia with the Russian Orthodox Church" and active participants in the Lvov Church Council of 1946. His Grace Antony's successor was Archbishop Iosif, a sincere, tireless fighter for the dissemination and consolidation of Holy Orthodoxy in the lands of his diocese.

Thanks to the efforts of the hierarchs of reunited areas of Galicia, many pilgrimages were organized among the reunited clergy to eastern regions of our Motherland, and to holy places in Moscow, Zagorsk, Kiev and Leningrad.

Everywhere they were greeted as countrymen and acquainted with the spiritual treasures of the Orthodox East, the beauty and splendour of shrines and monasteries.

Many priests of the reunited clergy had the honour of being received by His Holiness the Patriarch as well as His Eminence the Metropolitan of Kiev and Galich, Patriarchal Exarch to the Ukraine.

Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, permitted the reunited clergy to come to Kiev in groups and participate in church services on Sundays and feast days. The direct spiritual intercourse of the reunited clergy with their eastern Orthodox brothers did much to encourage mutual rapprochement.

Orthodox archpastors of the reunited West Ukrainian dioceses gave their blessing to Protopresbyter Gavriil Kostelnik to found the publication *Eparkhialniy Visnik* in 1946, later renamed *Pravoslavniy Visnik*. This year the journal celebrates its 30th anniversary. The journal's purpose is to explain the historico-ecclesiastical events witnessed by the clergy and faithful of the reunited regions; to consolidate their awareness of Orthodoxy, and finally to combat vestiges of the Union supported by fanatics who did not accept the decisions of the Lvov Church Council. The editor of *Pravoslavniy Visnik* was I. F. Oksiyuk, a member of the Lvov diocesan board and an experienced ecclesiastical worker. Later an editorial board ran the journal, its members included Archpriests Nikita Pavlosyuk, Ioann Mironyuk and Yuriy Protsyuk. Active correspondents included Archpriest Ilarion Karpyak, Archpriest Vladimir Sokalsky, and many others. Annual Orthodox wall and desk calendars were also printed as well as a prayerbook for the spiritual needs of the faithful.

As the organ of the reunited West Ukrainian dioceses, *Pravoslavniy Visnik* was printed and put out in Lvov until 1970, when the editorial offices were moved from Lvov to Kiev, the centre of the Ukraine. Now the journal has become the organ of the entire Orthodox Ukraine and all dioceses of the Ukrainian exarchate of the Moscow Patriarchate. While initially *Pravoslav-*

ny *Visnik* primarily reflected the ecclesiastical world of the reunited dioceses and even its lexicon had many local features, today the journal is equally representative of the ecclesiastical world of all dioceses in the exarchate, and its articles meet the standards of the Ukrainian literary language. *Pravoslavniy Visnik* has reached a worthy eminence and portrays the life of the exarchate, the entire Russian Orthodox Church and of foreign lands as well.

Pravoslavniy Visnik is greatly concerned with the struggle for peace throughout the world. The journal shows the Orthodox attitude to the ecumenical movement with regard to the rapprochement of Christianity and other religions so as to join forces in the struggle for peace.

This is a general review of the reunion of Galician Greek Catholics with the Russian Orthodox Mother Church and

faith of their fathers. Today we celebrate the 30th anniversary of the Lvov Council and rejoice in the fact that we also celebrate the triumph of Holy Orthodoxy in the reunited dioceses. Our Orthodox parishes, Orthodox clergy and Orthodox laymen all live a productive life together with the entire Russian Orthodox Church.

The Russian Orthodox Church, according to the words of the Gospel—*For there is no power but of God* (Rom. 13. 1)—believes that the entire historical process is also of God. Historical truth has triumphed over evil in the western lands of the Ukraine and has been affirmed in righteousness and goodness. We, the devoted children of our Orthodox Church and citizens devoted to our Soviet state, believe in the final triumph of truth and goodness on earth!

Metropolitan NIKOLAI
of Lvov and Ternopol

Thirst for Orthodoxy

Your Eminence, Metropolitan Filaret, Patriarchal Exarch to the Ukraine, most reverend fathers, distinguished guests,

Thirty years ago, after centuries of alienation, the Ukrainian people of the western regions of the Ukraine returned to the bosom of their spiritual Mother—the Russian Orthodox Church. The faithful of Galicia and Zakarpatye returned to the faith of the first centuries of Christianity, and once again worshipped as their pious fathers did.

But this did not occur suddenly or unexpectedly. The movement, whose goal was the reunion of Church and State, has a long history. Although it was suppressed and hindered among the population of the western regions of the Ukraine, this idea could not be extinguished. Under favourable circumstances this movement flared up into a mighty flame that could only be controlled with great effort. At last, in 1946, the movement achieved long-awaited success and Holy Orthodoxy triumphed in truth...

* * *

A speech made at a solemn convocation in Lvov, May 15, 1976. Abridged.

The Brest Union was imposed upon the Ukraine in 1596 through perfidy and violence. But it did not immediately come into force in all areas. Proponents of the Union found it most difficult to overcome the resistance of the Orthodox of Galicia whose representatives, headed by Bishop Gedeon, condemned the Union and remained loyal children of the Orthodox Church. For 100 years the Brest Union dominated in the lands of Kholm, Volyn and Kiev, but Lvov remained unswerving in its loyalty to the faith of its pious forefathers. Broken by the treachery of Bishop Iosif Shumlyansky, it submitted only at the beginning of the 18th century. The Lvov stauropegion brotherhood did not submit to the Union for another fifty years until, forced into intolerably weak material position, they were taken by force. The blood of the people of Lvov shed for the holy Orthodox faith bears witness to the faith of the people of Galicia in early Orthodoxy. The Orthodox of Galicia fought for the faith of their fathers to the finish.

It would seem that the Union was victorious once and for all. But those

who inspired the Union erred. They hoped that the Union would be a transitional step toward Catholicism, and that the Uniate pastors, who were for the most part uneducated, and were purposely kept so, would not be able to prevent the people from going over to Catholicism.

Subsequent events demonstrate how profoundly mistaken were those who propagandized the Union. After the second partition of Poland, when Ukrainian and Byelorussian lands were liberated from the Catholic yoke of the local gentry, almost all the faithful of Podolia and Volyn expressed their desire to return to the bosom of the Orthodox Church in 1794. In 1839, a million and a half Byelorussians returned to Orthodoxy, and in 1875—a quarter of a million people from the Kholm region. It was only in the western regions of the Ukraine, in Galicia, that the Union remained until the end of World War II. Even there a substantial proportion of the faithful leaned towards Orthodoxy.

The sympathy shown by Ukrainians of Galicia and Zakarpatye for Orthodoxy disturbed the Polish gentry, who dreamed of a rebirth of "Great" Poland "from sea to sea"; they hoped that Poland would once again rule the Ukrainian people. Calling on the Jesuits, the Catholic leadership planned to break the bonds between the Ukrainians of Galicia and Zakarpatye and the Orthodox population of Russia so as to subordinate more effectively the former to their political influence.

With this goal in mind, a Uniate "council" was convened at Lvov in 1891. The activities and resolutions of the "council" were aimed at future rapprochement with Catholicism. Monasteries and the education and upbringing of the clergy were given over to the Jesuits. One of the most persistent demands at the "council" was the obligatory celibacy of Galician clergymen.

But all these efforts were futile. It was difficult to deceive those members of the clergy who realized what was going on. Their love for the Orthodox piety of their fathers could not be extinguished by the ashes of the Union. Their hearts were in the Orthodox East; their thoughts and desires were turned

to their native East; and it was in the East that they saw hope. From the East they awaited salvation, and bided their time... For this they were punished, condemned to death or imprisoned.

Above all, the ordinary priests supported Orthodoxy. In 1914, thirty-three voluntarily returned to Orthodoxy; sixty-one chose to emigrate to the East (see *Niva*, Lvov, 1916, pp. 14, 9). As Father Y. Dzerovich expressed it, outside of Orthodoxy "their hearts mourned all of their lives" (*ibid.*, p. 13). Among them one must count those priests interned by the Austrian authorities at the beginning of World War I.

In the Talerhoff camp alone over three hundred men were imprisoned (*ibid.*, p. 371). In addition many Galicians were interned at Graz, Teresienstadt and Mukachevo. *Niva*, the Lvov organ of the Uniate clergy, wrote that in the Lvov Diocese alone almost 440 priests were disposed toward Orthodoxy in 1914 (*ibid.*, p. 184).

Those priests who remained at their places during the war were no less inclined toward Orthodoxy. They allowed Orthodox seminarians to preach in their churches at Divine Liturgy, and together with the Orthodox blessed the waters on Epiphany; together they held molebens; some even failed to mention the name of the Pope; they agreed to conduct the more solemn services alternately; they consecrated Orthodox chapels; they married their daughters to Orthodox officers and both Uniate and Orthodox priests performed the ceremonies; in some cases only Orthodox priests performed marriage ceremonies in Uniate churches. All this bore witness to the fact that the Galicians did not esteem the Union.

The Galician population was just as favourably disposed to their Orthodox brothers. Archbishop Evlogiy of Volyn reported to the Holy Synod on December 12, 1914, that "the movement toward the Orthodox Church was so widespread that some fifty Orthodox parishes were active in Galicia at the moment". In February of 1915, these were calculated to number 100; in March—152, and at the end of April—200; some 300 new parishes were planned (Pelchinsky, *Pravoslavie v Galitsii...* ["Ortho-



the summer feasts in a village church are always
ly and picturesquely celebrated.

These are traditionally embroidered towels and
bushes of ripe ashberries and bouquets of wild
flowers and plants.

Carefully laid round the venerated icon they look
very decorative in a wooden church.

This photo shows the Kazan icon of the Mother of
God on its feast day, July 21[8], in the wooden
Church of the Presentation of the Lord in Peski Vil-
lage, Volokolamsk Deanery of the Moscow Diocese

30th ANNIVERSARY OF THE REUNION OF WEST UKRAINIAN GREEK CATHOLICS WITH THE
MOTHER CHURCH (1946-1976)



On May 16, 1976, in St. George Cathedral in Lvov after Divine Liturgy. Metropolitan Filaret of Kiev and Galich delivering an address. Left: Metropolitan Nikolai of Lvov and Ternopol. Right: Metropolitan Sergiy of Kherson and Odessa.

Right photo: The reverend hierarchs, participants in the anniversary celebrations at Divine Liturgy in the Cathedral of the Dormition of the

Pochaev Lavra, May 17, 1976. From left to right: Archbishop Leontiy; Archbishop Iosif, Metropolitan Sergiy, Metropolitan Filaret, Metropolitan Nikolai, Archbishop Nikodim, Bishop Savva.

At All-Night Vigil, in the festally decorated St. George Cathedral, May 15, 1976. To the left: Members of the episcopate and clergy. To the right: Worshippers during Polyelaios

See p. 23



oxy in Galicia"] Lvov, p. 22). These figures showed that Galician priests did not attempt to halt the spread of Orthodoxy in Galicia.

Even before 1914 the Orthodox movement spread to districts on the Russian border: Sokal, Brody, Zolochiv, Taropol, Skalaty, and even districts that were joined to Bukovina, such as Kosov, Snyatin, as well as almost all the districts in Lemkovshchina (Pelchinsky, *op. cit.*, p. 14).

In Sokal District for example, *Niva* observed, almost the entire population of the following villages converted to Orthodoxy: Skomorokhi, Ilkovichi, Iorki, Ulvovek, Stenyatin, Svetarov, Morodilovichi, Zavishnya, Boratin, Tevazh, Dobrochin and Konotopy. No doubt in Sokal many returned to Orthodoxy since the building belonging to the Polish society "Sokol" (Falcon) had to be turned into an Orthodox church (*Niva*, 1916, p. 55).

The movement toward Orthodoxy caught on in many circles in Zholkov District. In some rural areas, including Latsyatychi, Dalnich, Derevnja, Zdeshev, Melnets, Zholtantsy, Kunyava, Kupich-polya, Smerekov, Turinka and Chestyni, the entire population returned to Orthodoxy. Some 300 families, a large majority of the population of Kulikov, became Orthodox Christians. A rector of Pristani returned to Orthodoxy without his parish; the parishioners, however, continued to regard him as their spiritual mentor. On Sundays and fast days, pilgrimages were organized from the villages of Reklenets and Teminya to Zdeshev for Orthodox services.

In some villages of the Zborov District, Orthodox priests were carried from the church to the parish house (Pelchinsky, *op. cit.*, pp. 26-27).

No less a flame burned in Zakarpattia where the Austro-Hungarian Government attempted to extinguish it by means of the notorious Maramoroziget "schismatic trials". But neither trials nor other forms of persecution could halt the movement of Zakarpattia population toward Orthodoxy.

After World War I, the people of Galicia and Zakarpattia continued to return to Orthodoxy. In 1927, over 10,000 Galicians returned. The same

phenomenon could be observed in Zakarpattia. Over a short span of time sixty-eight Orthodox parishes were established there with as many as 100,000 confessing Orthodox members.

Thus time bore witness to the extreme weakness of the Union.

It is clear to us now why the Catholic clergy, particularly the Jesuits, distrusted the Greek-Catholic Church; why they called her a "rotten tree"; why they viewed her as a "traitor" and "apostate".

At that time the Poland of the gentry found it advantageous to view the Greek-Catholic Church of Western Ukraine as something shameful. When under the Riga Treaty of 1921, Poland was given Galicia, Volyn, Polesie and Podlyashie with some four million—predominantly Orthodox—population, its Catholic ecclesiastical circles were granted the opportunity to oppose both Orthodoxy and the Uniate Church.

With this purpose, Rome blessed the creation of a new Union called "The Catholic Church of the Eastern-Slavonic Rite." Polish lands whose population was predominantly Orthodox were declared missionary territory by the Roman Curia, that is, they intended to turn Orthodox Christians into Roman Catholics. Since they had not been able to draw Orthodox Christians into the old Union, they now tried to force them into the new one.

But although Poland in the period from 1919 to 1939 made every effort to convert the inhabitants of the north-west and Galician lands to Catholicism, they made no headway; the Ukrainian population reacted with hostility, while the Galicians and Zakarpattia tried all the harder to reunite with their Orthodox brothers.

But it was the western Ukrainian population that manifested the strongest desire for reunion with their Orthodox brothers during the German occupation. At that time Metropolitan Andrei Sheptitsky addressed a message to the clergy, saying, "The time has come for us to help the German authorities...", and Metropolitan Iosif Slipiy, who had totally allied himself with the German occupation forces, demanded even more: he called upon the faithful and the clergy to resist Soviet power.

This was demanded of the faithful at a time when Hitler set out to turn the Ukrainian people into his obedient slaves, while Pope Pius XII tried to sow Catholicism in the occupied areas of the Ukraine. "Missionaries" came to the captured Ukrainian lands with German soldiers and even in German uniforms, disguised as "translators." They collaborated with the Hitlerites in destroying historic monuments and ancient treasures of Ukrainian Orthodox culture.

The criminal activities of the Uniate hierarchy showed the clergy and the faithful the disastrous course upon which they had been led by those blindly loyal to the Vatican.

It is, therefore, not surprising that the majority of the Galician clergymen ceased to believe the messages of their metropolitans and ignored their orders.

When the Soviet Army cleansed the territory of Western Ukraine of German occupation forces, the people of Galicia were able to realize an ancient dream: to free themselves of the Union and restore their spiritual unity with the Russian Orthodox Church.

At the historic Lvov Council of March 1946, convened in the Cathedral of St. George—the spiritual centre of Galicia—a unanimous proclamation was made according to the will of the clergy and the faithful to withdraw from the forced Union with Rome and return to the bosom of their spiritual

Mother—the Russian Orthodox Church. This was made in the presence of the venerable Galician hierarchs, Mikhael Melnik and Antony Pelvetsky; the chairman, Protopresbyter Gavriil Kostelnik, as well as the representative of His Holiness Patriarch Aleksiy of Moscow and All Russia, Metropolitan Ioann of Kiev and Galich, Exarch of the Ukraine; Orthodox bishops, Makariy of Lvov and Ternopol, and Nestor of Mukachevo; and representatives of the numerous Galician clergy and laity of all Greek-Catholic dioceses. An overwhelming majority of priests—986 out of 1267—expressed their desire to return to the Orthodox faith of their forefathers.

Thanks to Divine Providence the day of freedom came—a day awaited for centuries by the finest sons of the Ukrainian people. In 1899, Father Ioann Naumovich wrote: "The Western Ukraine awaits the day of its liberation when it will proclaim its word loudly and clearly; the time is near when Russia (the whole of Slavdom) will glorify God, *in singleness of heart and with one voice!*"

These prophetic words have been realized. The western lands of the Ukraine, cut off from Orthodox Russia, have once again rejoined her, both historically and with regard to the Church.

Archpriest Dr. YURIY PROTSYUK

Thirty Years Ago—the Church Council in Lvov

After suitable preparations by the Initiating Group an ecclesiastical council was called in Lvov, which took place from March 8 to 10, 1946. The Cathedral of St. George the Victorious was festively decorated to celebrate the presence of so many representatives of the three former Uniate dioceses and the reunion that was to come between the Greek-Catholic Church of Galicia and the Russian Orthodox Mother Church. The council consisted of 216 priests and 19 lay delegates from various parts of Galicia. All the delegates were sent invitations

printed in Lvov and personally signed by the Chairman of the Initiating Group, Archpriest Gavriil Kostelnik, and by the group's members, Archpriest M. Melnik and Archpriest A. Pelvetsky.

The invitation read as follows:
"Lvov, February 25, 1946"

"The centre of the Initiating Group on the reunion of the Greek-Catholic Church with the Orthodox Church is calling a council with state permission of representatives of the clergy from all three of our dioceses to discuss the reunion of the Greek-Catholic Church with the Orthodox Church. You have been appointed to represent your de-

ery at this council as a delegate. The council will take place at the Cathedral of St. George in Lvov from March 7 to 10, 1946. Your presence at the council is imperative. The council will start at 10 a.m. (Moscow Time) on March 8, 1946. Those fathers for whom the journey will not be a particularly difficult one should bring their light-coloured vestments (and a sticharion). Board and lodging in Lvov will be provided for all participants in the council. You must arrive by March 7, 1946, and present yourself on that date to the mandate commission in the episcopal house (Cathedral of St. George) to receive your mandate for the council and your coupons for board and lodging. The other delegates to the council from your deanery are (here were given the names of the other priests—I. K.), with whom you must arrange your journey to Lvov for the council."

When they received this invitation the priest delegates left in groups to arrive in Lvov by the prescribed date. In the period immediately after the war it was difficult to get to Lvov because of the lack of regular transport. They received their documents in groups and set off for Lvov together. When they arrived at the St. George episcopal house they were registered and received their mandates and coupons for board and lodging in Lvov hotels.

We should note that the board and lodging for the council delegates were provided at the best hotels. The organizational side of the council was worked out to the last detail. Not only were the hours of council sessions laid down, but the time of the reception in the Bristol Hotel (now the Pershotravlevy) and the hours for relaxation were also indicated. The older delegates were designated several buses to take them to and fro from council sessions. The sessions took place in the Cathedral of St. George. There was a table for the presidium set up before the iconostasis, flanked on either side by desks for the council's secretaries. All the delegates sat facing the altar. The Cathedral of St. George was closed to outsiders during council sessions.

The most important parts of the council sessions were filmed. Later the film about this historic council was

shown in Lvov and in the outlying districts.

The book, "The Acts of the Council of the Greek-Catholic Church, Lvov, March 8-10, 1946", published that year in Lvov with the financial backing of the council presidium, tells of the work of the council delegates. The book has 176 pages of text, an attractive cover, numerous designs and illustrations. The book was edited by Father G. Kostelnik personally. The only thing missing in it is Father Yu. Vanchitsky's speech, where he spoke of the relationship and interconnection between the people of Galicia and the East, and of the pilgrimages which they often made to the holy places in Kiev and Pochaev.

The council opened on the Friday of the first week in Lent, March 8. The sessions started according to the Church Rules, with a moleben invoking the descent of the Holy Spirit upon the acts of the council. The first address to the delegates was given by the council's chairman, Archpriest G. Kostelnik. He stressed the importance of the occasion and pointed out how rarely such events take place in the life of the Church.

Then Archpriest A. Pelvetsky, who sat in the presidium beside Archpriest Dr. M. Melnik, read a paper on the work of the Initiating Group from the time it was first set up down to the present day. In this paper he stated that during that time 986 priests from the three dioceses of Galicia had joined the Initiating Group and that 281 had not yet joined.

When Archpriest A. Pelvetsky was reporting the representatives of the Moscow Patriarchate entered the cathedral—the Orthodox Bishop Makariy of Lvov, the Orthodox Bishop Nestor of Mukachevo, and Archpriest Konstantin Ruzhitsky, Dean of St. Vladimir Cathedral in Kiev. These honoured guests took their places on the clerics.

On the first day besides Father Kostelnik, who read a paper about the motives which prompted the Greek-Catholic dioceses to reunite with the Russian Orthodox Mother Church, there were papers from 12 other participants in the council: Fathers V. Drelikh, I. Marinovich, G. Zakalyak, engineer P. Durbak, Fathers I. Ivanyo, I. Lotochinsky,

I. Grivnak, K. Dobryansky, layman S. Shurko, Father N. Pavlosyuk, Archpriest K. Ruzhitsky and Father V. Lesyuk. All except Father Lesyuk called for the immediate liquidation of the Brest Union and the reunion of the Greek-Catholic Church of Galicia with the Russian Orthodox Mother Church. The papers were read from the ambo of St. George's Cathedral.

After the papers had been read, Father G. Kostelnik announced the draft resolution of the council; it consisted of four points:

1. Annulment of the 1596 Brest Union.

2. Repudiation of the Roman Catholic Church.

3. Return to the Orthodox faith of their forefathers.

4. Reunion with the All-Russia Orthodox Church in the Soviet Union.

The draft was put to the vote. Voting was conducted by a show of hands. Since the majority of delegates voted for Father G. Kostelnik's projected motions and nobody present put forward any alternatives these motions came into law and were announced an official resolution passed by the participants in the Council.

And so the Union which had existed in Galicia since 1700 was nullified. On that unforgettable and historic day, March 8, 1946, the Greek-Catholic Church in the West Ukrainian dioceses ceased to exist, and her priests became Orthodox. The moment came when it was announced to the delegates that they had their own lawful hierarchy. Father G. Kostelnik introduced His Grace Makariy to the delegates as the Bishop of the Lvov Diocese and His Grace Antoni Pelvetsky as the Bishop of the Stanislav Diocese, His Grace Mikhail Melnik as the Bishop for Droboych and Sambor, for the former Greek-Catholic diocese of Peremishl. Father Gavriil Kostelnik explained that Bishop Antoni and Bishop Mikhail had been consecrated bishops but recently, during their stay in Kiev. The first day of the council sessions finished with the singing of "Many Years" in honour of the new Orthodox hierarchs*.

The second day of the council sessions began with Divine Liturgy celebrated in the Cathedral of St. George by His Grace Makariy together with the new Orthodox bishops, Antoni and Mikhail. On that day all the participants in the council received the Sacraments of Penance and Holy Communion. During Liturgy the official reception of the council's delegates into the bosom of the Russian Orthodox Mother Church was solemnized. During the service, His Grace Makariy read a document repudiating the dogmas of the Roman faith and administered the oath of obedience to the Orthodox Church to the council delegates, who repeated the words of the oath aloud.

The ecclesiastical office of repudiation and reunion made a strong impression upon all those present. They were all made aware of the importance of this historic event.

On the second day, Archpriest G. Kostelnik read out the historic "Address to the clergy and faithful of the Greek-Catholic Church in the Western Region of the Ukraine" which informed them of the Galician Church's entry into the jurisdiction of the Moscow Patriarchate. Telegrams informing of this historic fact were dispatched to His Holiness Patriarch Maksim of Constantinople, His Holiness Patriarch Aleksiy of Moscow and All Russia, Metropolitan Ioann of Kiev and Galich, Exarch of the Ukraine, as well as to the Soviet Government.

And finally, Archpriest Gavriil Kostelnik read a paper about the dogmatic and disciplinary changes that had come about in connection with the reunion of the Galician Church with the Moscow Patriarchate.

At midday of the same day, March 9, the reception of the council participants into the bosom of the Russian Orthodox Mother Church was solemnized in the Cathedral of St. George by Metropolitan Ioann as representative of the Mother Church.

The official ceremony was conducted by Metropolitan Ioann, who came for it on a special plane. His Eminence entered the cathedral where the council sessions had taken place from the sanctuary side, through the sacristy. The honoured guest was welcomed by Archpriest

* "Acts of the Council of the Greek-Catholic Church", p. 43.

priest G. Kostelnik in his capacity as chairman of the council, who passed on to Metropolitan Ioann his plenary authority for the further conducting of the council. His Eminence Ioann as Metropolitan of Kiev and Galich, called the council participants to mutual Christian love and obedience to the Russian Orthodox Mother Church.

Metropolitan Ioann also read a message from His Holiness Patriarch Aleksey to the council, in which the latter expressed his joy at the reunion of the Galician Church with the Russian Orthodox Church. The message, translated into Ukrainian, was read by Bishop Makariy. Finally Archpriest K. Ruzhitsky, as representative of the Kiev Church, came out onto the ambo. He had a paper in Ukrainian on relations between the Roman and Russian Churches over the past few centuries.

The solemn ceremony of receiving the Greek-Catholic clergy into the bosom of the Russian Orthodox Church ended with the singing of "Many Years" in honour of the new Spiritual authority of the clergy of Galicia, namely the Patriarch of Moscow, the Metropolitan of Kiev and the hierarchs of Western Ukraine.*

The third day of the Lvov Church Council fell on the first Sunday in Lent, i. e. the Triumph of Orthodoxy. The day was appointed for the solemn proclamation of Orthodoxy in Galicia. Two hundred and forty five years had passed since the Union was forced definitively upon the Lvov Diocese within the walls of the same Cathedral of St. George through the initiative of the Polish noble, Iosif Shumlyansky, the then Bishop of Lvov, with the help of the Catholic authorities. And at last that a wonderful change had come to pass! The delegates from three dioceses gathered in St. George's Cathedral met Metropolitan Ioann of Kiev and four best Ukrainian hierarchs who entered the cathedral in solemn procession carrying a sacred gift from St. Vladimir Cathedral in Kiev—a precious icon of the Mother of God.

Then Divine Liturgy commenced; it was concelebrated with a multitude of

priests by Metropolitan Ioann, Bishop Makariy, Bishop Nestor, Bishop Antoni and Bishop Mikhail. On that day two choirs sang: that of the Cathedral of St. George and that of the Church of St. George. During Liturgy addresses were given by Metropolitan Ioann the Exarch, Bishop Makariy, and Bishop Mikhail. After Liturgy, a moleben was said to the Mother of God, during which an address was given by Archpriest Gavriil Kostelnik. He noted that at his personal request His Eminence had presented the reunited Galician brothers with the precious icon of the Mother of God, the one before which the Orthodox metropolitans of Kiev and that famous son of the Ukrainian people, Bogdan Khmelnytsky, had once prayed. This icon, he said, must become a symbol of the everlasting unity between Kiev and Lvov.

The solemn ceremony of the reunion of the Galician Church with the Russian Orthodox Mother Church ended with a blessing given by Metropolitan Ioann from the balcony of the St. George episcopal house (the former residence of the Uniate metropolitans).

After the celebrations an official dinner, at which Metropolitan Ioann and the four Orthodox hierarchs were present, was given in the Bristol Restaurant. During this dinner there were several speeches and toasts to ecclesiastical and secular authorities.

A few days after the Council of Lvov a telegram was received by Archpriest G. Kostelnik from His Holiness Patriarch Aleksiy: "It was with great joy that I learned of the reunion of our beloved brother-pastors with the Russian Orthodox Mother Church. I congratulate you warmly on the occasion of this joyful feast for Orthodoxy, and I invoke the Lord's blessing upon all those who have reunited with us and also upon their continued labours to the greater glory of God. Convey to Their Graces Mikhail and Antoni, and accept yourself, my gratitude in the name of the Church for your labours towards the reunion".*

I should say a few words about the official journey made to Kiev and Moscow shortly after the reunion celebra-

* Ibid, pp. 45-46. See *Eparkhialnyi Visnik — Diocesan Messenger*, 1946, Nos. 2-3, pp. 11-12.

* Ibid., p. 51.

tions by the Lvov Church Council's presidium members. Archpriest G. Kostelnik, Bishop Mikhail and Bishop Antony left Lvov by air on March 31, 1946, accompanied by Father E. Yurik from Lvov, Father I. Lotochinsky from Stanislav and Brother Mikhail Matvieiko from Drogobich. In Kiev the delegation from the Lvov Council was received by the representatives of the Soviet Ukrainian Government.

On April 3, 1946, Archpriest G. Kostelnik delivered the official documents of the Lvov Council to the leaders of the Ukrainian Soviet Republic.

Two days later, the Lvov delegation arrived in Moscow and was received by His Holiness Patriarch Aleksiy. Archpriest G. Kostelnik presented His Holiness the Patriarch with a hand-written message from the members of the council to His Holiness, signed by all the participants in the council.

In Moscow, the Lvov delegation had the opportunity to take part in the Sunday service concelebrated in the Patriarchal Cathedral of the Epiphany by His Holiness Patriarch Aleksiy with several Orthodox bishops. After the service, a reception was held in the Patriarchal Chambers in honour of the guests from Lvov, during which Bishop Makariy was made an archbishop and Archpriest Gavriil Kostelnik made a protopresbyter.

Before their departure the Lvov delegation was received by the chairman of the Council for the Affairs of the Russian Orthodox Church, G. Karpov. The delegation visited the Novodevichy Convent, which then housed the Theological Institute and got acquainted with the life of its students.

The representatives of the Lvov Church Council returned home on April 10, 1946. They recounted their impressions of their trip to Moscow and spoke of the new mood prevalent in Galicia since the recent council. In their discussions the Lvov delegates came to the firm conclusion that there were no obstacles to the full union of the Galician Church with the Church of Moscow apart from those prejudices which had appeared on both sides during se-

veral centuries of enforced separation. Protopresbyter Gavriil Kostelnik worked for the Church for another two and a half years. During this period he wrote two books and many articles against the Union.

The hate of underground Catholic elements for Protopresbyter Kostelnik grew, especially when a rumour spread that he was to go to Moscow to take part in the celebrations to mark the 500th anniversary of the autocephaly of the Russian Orthodox Church. In July 1948, Father Gavriil Kostelnik read two papers in Moscow which were printed separately and included in the book "Acts of the Conference of the Heads and Representatives of the Autocephalous Orthodox Churches..." (Moscow, 1949, Vol. I, pp. 140-194). Both papers were also printed in full in *Pravoslavniy Visnik*—"Orthodox Messenger" (1948, Nos. 7-12).

After his return from Moscow, Father Gavriil Kostelnik was given no peace even in the sanctuary of his own home. Persons unknown tried to attack his residence at night and made terrible threats against him over the telephone. Finally an assassin, sent by the nationalistic Catholic underground, cut short Father Gavriil's life. On September 22, 1948, Protopresbyter G. Kostelnik came out of his Lvov church, on Cracow Street, after morning service. He was killed by a pistol shot near his own house.

The recent history (first half of the 20th century) of the Diocese of Lvov is closely linked with the person of Protopresbyter G. Kostelnik. Of especial dear memory to us is the period during which he effected the reunion with the Russian Orthodox Church. There is no doubt that the name of Protopresbyter Gavriil Kostelnik stands side-by-side with the glorious names of those of our hierarchs famous for their work in uniting the Churches—Metropolitan Iosif (Semashko) of Lithuania, Bishop Markell (Popel) of Kholm and Archbishop Makariy (Oksiyuk) of Lvov.

Archpriest ILARION KARPYN

* "A Visit by the Presidium of the Lvov Council to Kiev and Moscow". See *Eparkhialniy Visnik*—"Diocesan Messenger", 1946, No. 4, pp. 7-10.

Jubilee Celebrations

1976 marks the 30th anniversary of the memorable Lvov Council, at which the Uniate Greek Catholic Church in Galicia was reunited with the Russian Orthodox Mother Church.

With the blessing of His Holiness Patriarch Pimen the following members of the hierarchy and clergy took part in the celebrations: Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine; Metropolitan Sergiy of Kherson and Odessa; Metropolitan Nikolai of Lvov and Ternopol; Archbishop Iosif of Ivano-Frankovsk and Kolomyia; Archbishop Damian of Volyn and Rovno; Archbishop Nikodim of Khar'kov and Bogodukhov; Archbishop Leonid of Simferopol and the Crimea; Bishop Savva of Chernovtsy and Bukovina; Archimandrite Iakov Panchuk, Father Superior of the Pochaev Lavra of the Dormition; and representatives of the clergy of the Lvov, Ivano-Frankovsk, Mukachevo and Volyn dioceses.

On Saturday May 15, 1976, the guests arrived at the bishops' house in Lvov, where at 10 a. m. the jubilee celebrations began with the singing of the troparion for Holy Easter: "Christ is risen...." Among the guests of honor were P. D. Pilipenko, Vice-Chairman of the Council for Religious Affairs of the UkSSR Council of Ministers, and B. M. Inshin, the Council's executive for the Lvov Region. Rectors of Lvov churches and lay representatives also attended the celebrations.

The guests were welcomed by the master of ceremonies, Metropolitan Nikolai of Lvov and Ternopol, who suggested that Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, should chair the jubilee session. Those present registered their approval of this suggestion with applause.

His Eminence the Exarch thanked Metropolitan Nikolai for this great honor and made the opening speech (see p. 10). Metropolitan Filaret then conveyed the blessing of His Holiness Patriarch Pimen to those taking part in the celebrations.

Metropolitan Nikolai read a paper entitled: "The Rebirth of Holy Orthodoxy in Western Ukraine" (see p. 12).

The floor was then given to P. D. Pilipenko, who welcomed those present on behalf of the Council for Religious Affairs of the UkSSR Council of Ministers. The vice-chairman noted that the adherents of the Union were opposed to the reunion of the Ukrainian people (recall 1939) and collaborated with the fascists. But with the cessation of the war came the end of the Union. The forces of peace are active in the world, he said, and they will defeat the forces of war. The Russian Orthodox Church pursues a peaceful policy, which is reflected in particular in her assistance to the Peace Fund.

Metropolitan Filaret thanked P. D. Pilipenko for his greeting and positive assessment of the Russian Orthodox Church's efforts for peace. Archbishop Iosif was next to speak. Then Archpriest Dr. Yuriy Protsyuk of the Lvov Diocese delivered a paper entitled: "The Thirst for Orthodoxy" (see p. 15).

Metropolitan Sergiy emphasized in his speech that much had now been done to consolidate Orthodoxy, but a great deal was still to be achieved.

Aleksandr Voitovich, a layman from Lvov, then read a paper.

Greetings telegrams were sent to the jubilee gathering by the following hierarchs and clergymen: Metropolitan Nikodim of Leningrad and Novgorod, Metropolitan Aleksiy of Tallinn and Estonia, Archbishop Palladiy of Zhitomir and Ovruch, Archbishop Grigoriy of Mukachevo and Uzhgorod, the clergymen (including those who took part in the Lvov Council) and members of the church councils of the Lvov Diocese.

After the telegrams had been read out, His Eminence the Exarch presented high patriarchal awards to several priests taking part in the celebration (see p. 9).

Telegrams were sent on behalf of the jubilee assembly to His Holiness Patri-

arch Pimen, to V. A. Kuroyedov, Chairman of the Council for Religious Affairs of the USSR Council of Ministers, and K. Z. Litvin, the Chairman of the Council for Religious Affairs of the UKSSR Council of Ministers.

Metropolitan Filaret closed the proceedings with a few concluding remarks. Then to the singing of the megaly-narion for Holy Easter "The Angel cried..." the jubilee celebration ended.

Later that day, Metropolitan Filaret and Metropolitan Nikolai paid a visit to the Lvov Regional Executive Committee.

At 6 p. m. the festal All-Night Vigil began in the Cathedral of St. George the Victorious. The officiants led by Metropolitan Filaret included hierarchs and numerous clergymen. On entering the cathedral His Eminence the Exarch was greeted by the dean, Archpriest Ioann Korol.

Before the Canon at Matins the Lity for the Repose of Souls was said for His Holiness Patriarch Aleksiy, Metropolitans Ioann and Ioasaf of Kiev and Galich, His Beatitude Metropolitan Makariy of All Poland, Archbishops Fotiy, Pankratiy and Antony, Bishops Mikhail and Nestor, Prototropesbyter Gavriil Kostelnik and Archpriest Konstantin Ruzhitsky, and for many other members of the clergy and laity, champions of Orthodoxy who are now departed to the Lord.

On May 16, the Sunday of the Paralytic and the Feast of St. Feodosiy of the Kiev Caves, all those taking part in the celebrations arrived at the bishops' house, from where they proceeded in great solemnity to the Cathedral of St. George. At the entrance the churchwarden greeted Metropolitan Filaret with the traditional bread and salt. All the hierarchs and visiting clergymen took part in celebrating Divine Liturgy. At the Lesser Entrance, His Eminence the Exarch presented patriarchal awards: a second ornamented cross to Archpriest Ioann Korol and a mitre to Archpriest Vladimir Romanchuk, Rector of the Church of the Transfiguration in Lvov and Superintendent Dean of the Lvov Churches. The latter delivered the sermon.

After Liturgy, Metropolitan Filaret

greeted the believers. He underlined the significance of the Lvov Council as a council of love and peace and hoped that peace would reign among all those present and all the peoples of the world.

Metropolitan Nikolai thanked His Eminence the Exarch for directing the celebrations and presented him with an icon of St. George the Victorious.

Then a procession was held round the church with the reading of the Gospel, during which the people were blessed with the holy icons and sprinkled with holy water. The procession made its way to the bishops' house, where His Eminence the Exarch blessed the large crowd from the balcony and greeted them with the ecphonesis: "Christ is risen!"

With the blessing of Metropolitan Nikolai on Sunday, May 16, thanksgiving molebens were read and appropriate addresses delivered in all the churches of the Lvov Diocese to mark the 30th anniversary of the Lvov Council.

During dinner in the bishops' house Metropolitan Nikolai addressed sincere good wishes to His Holiness Patriarch Pimen. Those present then sang "Many Years" to His Holiness. "Many Years" was also sung to "our country, government and army". Then Metropolitan Nikolai proposed a toast to His Eminence the Exarch. Speeches were made by Metropolitan Sergiy, Archpriest Yuriy Vanchitsky, B. M. Inshin, Archpriest Ioann Korol, Archpriest Iosif Chikalco, Superintendent Dean of the Ternopol Church Region, and the father superior Archimandrite Iakov.

In conclusion His Eminence the Exarch thanked his hosts for organizing the celebrations for the 30th anniversary of the reunion. The Lvov Council, said Metropolitan Filaret, was an event of great significance. Its enemies claim that it is uncanonical and one-sided but this is not so. The metropolitan made an analogy with the Brest "council" which was indeed one-sided, for then a second Council of Orthodox believers was held—against the Union. There was no other council in Lvov. The Lvov Council was a manifestation



At the tomb of Protopresbyter Gavriil Kostelnik, May 16, 1976

the will of the clergy and laity, and it was a lawful council.

In the evening, the jubilee participants visited the Hill of Glory where they laid flowers at the tomb of the Soviet secret service man N. I. Kuznetsov, and the common grave of heroes. The memory of those who had perished was honoured by prayer and a minute's silence. Then the guests went to the grave of Protopresbyter G. Kostelnik, where they said the Lity for the Repose of Souls and laid flowers.

All those participating in the celebrations visited the Church of St. George, the Church of the Dormition and the Church of the Transfiguration in Lvov. The rectors welcomed Metropolitan Filaret and the other hierarchs and the worshippers presented them with bouquets of flowers.

At 8 a. m. on May 17 all the guests travelled to the Pochaev Lavra of the Dormition, where a solemn welcoming took place in the Lavra gallery. The

father superior, Archimandrite Iakov, welcomed the Exarch in the narthex of the Dormition Cathedral. Metropolitan Filaret concelebrated Divine Liturgy with all the hierarchs, the father superior, the brethren of the Lavra and the visiting clergymen. Archpriest Konstantin Dobryansky, the rector of the Terebovlya parish, preached the sermon.

After Liturgy, His Eminence the Exarch addressed the numerous worshippers. Then Metropolitan Nikolai thanked His Eminence Filaret, all the hierarchs, the father superior, the Lavra brethren, and the clergy for the joy of the common prayer.

Later that day the guests paid homage at the shrines of the Lavra—the footprint of the Mother of God and the relics of St. Iov of Pochaev and looked round the Dormition Cathedral which is presently being restored.

Archpriest IOANN KOROL,
Archpriest VLADIMIR ROMANCHUK

End of the Academic Year

At the Moscow Theological Schools

On June 14, 1976, Holy Spirit Day, the Moscow Theological Academy and Seminary marked their Graduation Day in prayer and solemn celebration.

This particular Graduation Day was the 28th for the academy, the 30th for the seminary and the 13th for the extra-mural department. On the day itself Archbishop Vladimir of Dmitrov, rector of the Moscow theological schools, celebrated Divine Liturgy and said a thanksgiving moleben in the Academy Church of the Protecting Veil, assisted by graduates in holy orders. Before the moleben Archbishop Vladimir preached a short sermon on the festal theme. He also addressed some warm parting words to the graduates of the academy and seminary.

All the lecturers, students and graduates then followed their rector to the Holy Trinity Cathedral of the Trinity-St. Sergiy Lavra, where a moleben was

said at the shrine of St. Sergiy. Then Archimandrite Ieronim, the father superior of the Lavra, said a few words of exhortation.

At 1 p. m. the professors, lecturers, students and graduates gathered in the Academy Assembly Hall. After Archbishop Vladimir had opened the graduation ceremony the assistant rector Archimandrite Aleksandr Timofeyev read a report on the state of the academy and seminary and their staff. Then he congratulated all the graduates on having completed their courses successfully and addressed a few words of exhortation to them.

Vasilij Shestopal replied on behalf of the academy graduates and Serafim Sokolov spoke for the seminary graduates. Hierodeacon Grigoriy Kalanic, of the Serbian Orthodox Church, expressed his heartfelt gratitude to the rector, Archbishop Vladimir, the assistant rector, Archimandrite Aleksandr, and the entire theological school. Archbishop



Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy presenting diplomas to graduates

Vladimir presented Hierodeacon Grigory with a patriarchal diploma for the zealous way he had fulfilled his monastic and academic obediences.

The floor was then given to postgraduate Ivan Dimov, a representative of the Bulgarian Orthodox Church. "I return to my country," he said, "with a heart full of the joy and love, which have been poured out onto me during my two years in the Moscow Theological Academy." The next to speak was Archimandrite Ananiya Arabadjan of the Armenian Apostolic Church, a graduate of the MTA: "Today I say farewell to you all, my Orthodox fathers and brothers, but my heart remains here with you. I leave behind a tiny trace in the land where our Holy Sister Churches will one day pray together in canonical communion to our God and Saviour Jesus Christ."

Archpriest Zinoviy Palzhok spoke on behalf of the students of the extramural department.

The 5th graduation of the precentor class was also held on this same day. Postgraduate Yevgeniy Tseshkovsky said a few words on behalf of the members of this class.

In conclusion, Archbishop Vladimir addressed warm words of filial gratitude to His Holiness Patriarch Pimen for the great attention which he gives to the theological schools. Docent M. S. Ivanov, the acting secretary of the Academy Council, read a telegram from His Holiness the Patriarch to the Moscow Theological Academy and Seminary. His Holiness congratulated the theological schools on the successful completion of the academic year and expressed his good wishes to all those who had laboured well. Then the rector addressed a few words of exhortation to the graduates. "Today," he said, "is truly exceptional, unique day in your life. For this day records two important landmarks in your life: the end of your academic labours and the beginning of a great new road in the service to the Russian Orthodox Church. In the school of life you will have to sacrifice for God's people all the gifts of your mind, all the wealth of your heart and all the strength of your soul. To sacrifice in no way means to squander, to impoverish yourself, to lose everything that you

have absorbed in the schools through zeal and diligence. To sacrifice oneself for the Holy Church, for the good of one's fellows, and to give oneself to people means to enrich oneself continually, to acquire knowledge, experience of life, spiritual wisdom and strength. The Holy Church sends you out into the world for Christian service.... Step firmly and courageously onto the road ahead of you and gaze with hope at the Prince of Faith and Accomplisher of our salvation, our Lord Jesus Christ."

Docent M. S. Ivanov read out greetings telegrams from Metropolitan Aleksi of Tallinn and Estonia, Chairman of the Education Committee, from the Leningrad Theological Academy and Seminary, and from Bishop Agafangel of Vinnitsa and Bratslav.

On this day telegrams were sent on behalf of the Moscow Theological Academy to His Holiness Patriarch Pimen and Metropolitan Aleksi; to the Leningrad Theological Academy and Seminary and the Odessa Theological Seminary for their Graduation Day.

The rector expressed his gratitude to all those who had worked so hard in the past academic year. Warm words were addressed to Archbishop Sergiy Golubtsov and Archbishop Donat Shchegolev for taking part in the graduation ceremony.

In conclusion Archbishop Vladimir presented the graduates with their diplomas and certificates.

A, MATVEYEV, MTA Lecturer

At the Leningrad Theological Schools

On June 14, 1976, Holy Spirit Day, the Leningrad Theological Academy and Seminary held their annual Graduation Day ceremony.

By 10 a. m. the lecturers, students and staff of the Leningrad theological schools assembled in the Academy Church of St. John the Divine. Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe, Bishop Kirill of Vyborg, the rector of the academy and seminary, and Bishop German of Wilkes-Barre (Autocephalous Orthodox Church in America) celebrated Divine Liturgy and said a thanksgiving moleben with the lecturers

and graduates in holy orders. Also present at the service were Bishop Pierre of Korsun (France, Exarchate of Western Europe), and two clergymen of the American Autocephalous Church accompanying Bishop German—Archpriest Daniil Domlik and Father Rodion Kodratik.

The choir under the direction of academy graduate Anatoly Eletsy sang with great harmony during the service. After the Gospel reading academy lecturer, Archpriest Stefan Dymsha, preached a sermon on the theme of the reading from the Apostle; second-year academy student, S. Okunev, preached on the theme of the Gospel reading after the Communion Verse.

Before the moleben, Metropolitan Nikodim addressed a few words of admonition to the graduates. He wished those graduates embarking on pastoral service success in their difficult and responsible service to the Lord Jesus Christ and His Holy Church and invoked God's blessing on the graduates.

The graduation ceremony was held in the Academy Assembly Hall. Here were gathered hierarchs, guests, professors, teachers, students and graduates, including the Rector of the St. Nicholas' Patriarchal Community in Finland, Father Georgiy Kilgast with Mrs. Kilgast. Father Georgiy finished the seminary with honours this year.

The graduation ceremony was opened by the rector, Bishop Kirill. Then Docent Vladimir Sorokin, the assistant rector of the academy and seminary, read the rating lists of the academy and seminary graduates and the resolution of the Academy Council on the successful defence of dissertations by academy graduates and the conferment on them of the degree of Candidate of Theology. Postgraduate Deacon Dimitriy Dimitrov, of the Bulgarian Orthodox Church, was awarded the same degree for his thesis: "The Greek-Bulgarian Church Question and the Attitude of the Russian Orthodox Church (as treated by Russo-Bulgarian Ecclesio-Historical Literature)". Then the assistant rector referred to the papers presented to the LTA Council by the postgraduates of the Ethiopian Church (in 1975 they graduated from the Leningrad Theological Academy, but remained as postgradu-

ates at the academy after receiving the degree of Candidate of Theology for their theses). All the papers received satisfactory marks.

All the graduates received diplomas or certificates on their graduation from the academy or seminary and books published by the Moscow Patriarchate. His Eminence presented badges to graduates with Candidate of Theology degrees. Then, on behalf of the Leningrad Military Registration and Enlistment Office, he presented jubilee government medals marking the 30th anniversary of victory in the Great Patriotic War of 1941-45 to war veterans Archpriest Arkadiy Ivanov, B. N. Pozhidaev, the head infirmarian, and other staff members of the academy. Metropolitan Nikodim and the rector, Bishop Kirill, offered their sincere congratulations to the recipients of the awards and wished the war veterans good health and success in their life and work.

His Eminence then addressed the graduates. He congratulated them on having successfully completed their studies at the Leningrad theological schools and hoped that they would carry out their pastoral service with great zeal and love. He asked them not to forget their schools or to lose touch with them. In conclusion he said: "You should never forget the Saviour's words to His disciples: *Ye are the salt of the earth. Ye are the light for the world.* You should truly be lamps, as the Lord Jesus Christ behested. You should be worthy sons of your Church and your people. Believers joyfully grasp everything that is spiritually close to and consonant with them. On behalf of the Supreme Authority and our Church, I hope that you will carry all this out, my beloved sons. May the grace-endowing power be with you all. May the Head of the Church our Lord Jesus Christ be with you all."

Metropolitan Nikodim also informed those present that Archpriest Vladimir Sorokin who had made many requests to be released from this obedience, had been released from the duties of assistant rector of the academy and seminary. After lauding the work of Father Vladimir in the post of assistant rector as zealous and fruitful, Metropolitan Nikodim stated that on his representa-



The Assembly Hall of the Leningrad Theological Academy on Graduation Day

tion His Holiness Patriarch Pimen had ratified Archpriest Sorokin's appointment as professor at the Department of the New Testament Studies. Archpriest Prof. Vasiliy Stoikov read a greetings address to Father Vladimir Sorokin. The rector also said a few words of greeting. He thanked Father Vladimir for his labour in union with him in the academy and seminary and noted his zeal and concern for the Leningrad theological schools. Bishop Kirill then presented Father Sorokin with an ornamented cross. The latter thanked Metropolitan Nikodim for his constant care and attention.

During the graduation repast, Bishop Kirill and Bishop German wished the graduates success in their pastoral work. Deacon Y. Zhdan on behalf of the graduates of the academy and Father M. Karpets for those of the seminary expressed their gratitude to Metropolitan Nikodim, and the governing and teaching staff.

V. BRONSKY, LTA lecturer

At the Odessa Theological Seminary

With the blessing of Metropolitan Sergiy of Kherson and Odessa the Odessa Theological Seminary solemnly celebrated the end of the academic year and

its 30th Graduation Day on June 8, 1976.

On the eve of Graduation Day, Archpriest Aleksandr Kravchenko, the rector, officiated at All-Night Vigil with the lecturers and graduates in holy orders. The students' choir sang in great solemnity.

On Graduation Day, Metropolitan Sergiy concelebrated Divine Liturgy and read a thanksgiving moleben with the governing and teaching members of the staff and graduates in holy orders. At the Lesser Entrance, Metropolitan Sergiy presented the graduate concelebrants with the first hierarchal award—the epigonation. After the Communion Verse Archpriest Aleksandr Kravchenko delivered the sermon. Before the start of the moleben, Metropolitan Sergiy addressed a few words of archpastoral admonition to the graduates and students. "I should like to remind you," His Eminence said in conclusion, "that when our Lord Jesus Christ ascended from earth to Heaven, He blessed the disciples and commanded them to preach the Gospel of the Kingdom of God with ardent faith and love. And we believe that the Lord Himself is blessing you today for that vocation to which you have been summoned—service to the Holy Church, the people and



Metropolitan Sergiy presenting certificates to graduates of the Odessa Theological Seminary

the Motherland. May the grace of our Lord Jesus Christ, and the love of God the Father, and the communion of the Holy Spirit be with you now and forever and ever. Amen."

After the moleben "Many Years" was sung.

Metropolitan Sergiy congratulated everyone on the feast and the ending of the academic year and proffered the cross to kiss. The rector, Archpriest Aleksandr Kravchenko, aspersed the graduates with holy water.

The graduation ceremony took place in the Assembly Hall. Among those who took their places in the presidium were the following: Metropolitan Sergiy; Archimandrite Grigoriy Mudzuris, Exarch of the Patriarch of Alexandria and Dēan of the Alexandrian Podvorye in Odessa; Archpriest Aleksandr Kravchenko, the rector; Archpriest Leonid Nedaikhlebov, acting assistant rector; Hegumen Palladiy Shiman, deputy assistant rector; lecturer I. Y. Tikhonovsky, and A. M. Osipovich, the secretary of the seminary board.

After the singing of the troparion, "Thou art ascended up into Glory, O Christ our God...", Archpriest Leonid Nedaikhlebov opened the graduation ceremony. Then the rector read a report on the results of the end-of-year and the examinations. Archpriest Kravchenko informed those present of the text of a

telegram sent to His Holiness Patriarch Pimen to mark the end of the school year and His Holiness' reply. He also read out the texts of telegrams sent to the permanent members of the Holy Synod, former rectors of the Odessa Theological Seminary, Bishop Serafim of Alma-Ata and Kazakhstan, and the Moscow and Leningrad theological schools, and read the replies to these telegrams.

Metropolitan Sergiy gave the graduates his blessing and presented them with certificates and a Bible published by the Moscow Patriarchate. The best students were awarded

service books also published by the Moscow Patriarchate for excellent work.

Father Nikolai Kritsyn, who finished at the top of the honours list, addressed a few words of gratitude to Metropolitan Sergiy, the seminary governing and teaching staff on behalf of the graduates.

Metropolitan Sergiy then made a speech. "As loyal pastors of the Church of God," he said, "you should also be staunch patriots of our great country. You will have to serve the believing people, who will come to you with their requirements and with the hope of having these requirements satisfied. You should educate your flock in such a way that it follows a patriotic course. This course has been charted by our Holy Church and defined by the Local Council of 1971 and in the speeches of His Holiness the Patriarch. You are well aware of the fact that the Russian Orthodox Church takes an active part in peacemaking. And she does so because the Holy Orthodoxy maintains the teachings of peacemaking. Our Lord Jesus Christ brought us peace, the Holy Church proclaims this peace, and you must preach it.... We are inseparable from our people: we live in the hopes of our people and we desire our country to flourish. We want our people to live in tranquillity and prosperity but this can only happen in peaceful conditions....

should also like to express the hope that after leaving the seminary you, our dear pupils, will remember your school and pray for it and for those who continue to work in the field of spiritual enlightenment, so that the Lord may continue to succour the toilers of the Odessa Theological Seminary."

The rector, Archpriest Aleksandr Kravchenko thanked His Eminence Metropolitan Sergiy for his concern and paternal care.

The graduation ceremony concluded with the singing of the megalynarion for the Feast of the Ascension: "Thee, Who above understanding and speech didst become the Mother of God...."

After a photograph of the entire assembly had been taken in the courtyard, the Graduation Day repast was served.

Later that day, Metropolitan Sergiy gave a reception in his chambers. Those present included: Archpriest Aleksandr Kravchenko, the rector; Archpriest Leonid Nedaikhlebov, the acting assistant rector; Hegumen Palladiy Shiman, the deputy assistant rector; lecturer I. Y. Tikhonovsky; A. M. Osipovich, the Secretary of the OTS Board, and graduates of the seminary. Metropolitan Sergiy presented those in holy orders with the Education Committee's assignments for pastoral service. The graduates expressed their gratitude to His Eminence for his archpastoral love and paternal care.

A. OSIPOVICH,
Secretary of the OTS Board

Graduation of the 5th Group of Precentors

Orthodox church singing is an integral part of divine service, and cannot be properly understood or conveyed outside of the context of the service, its order and form. Singing does not merely adorn the service, nor is it a musical ornament in the background of the service, but a means for the revelation of the meaning of the religious rite and those profound theological truths contained in its inspired texts, truths which for the most part were proclaimed by the Church fathers on the basis of Holy Scripture. Ecclesiastical music cannot, therefore, be totally comprehended with-

out prayer, meditation and a grasp of theology. At the same time a church singer, and particularly the precentor, must master the arts and devices of performance if they are to totally reveal the thoughts which a composer has imbued in the hymns. Only then will he perform his task and reveal the theological truths implicit in the music; he also provides invaluable support to the prayerful mood and spiritual state of the faithful.

The examination of the 5th group of precentors at the Moscow Theological Academy was held on May 31, 1976, and demonstrated that the complex, difficult task of preparing precentors has been admirably dealt with. This was facilitated by the integration of theological and musical studies, an experiment unheard of in the past which has fully justified itself.

The precentor group graduates owe their success to the persistent efforts of their teachers and the distinguished expert in ecclesiastical music heading the group, N. V. Matveyev. The tone set by him for the singing to be strictly ecclesiastical, in accordance with the traditions of the Russian, especially the Moscow, school of church singing, and a profound knowledge of its finest achievements, insures that his students will acquire the same. All this will continue to bear fruit in the further endeavours of the graduating precentors.

For their examination, students were obliged to perform with a mixed choir the daily hymns in one tone ("Lord, I have cried", a verse, a sticheron, a troparion, and an antiphon) as well as two works by Russian composers of the 18th-20th centuries. Each graduate first directed the same choir during Divine Liturgy.

Before the presentation, excerpts from the essays written by each student on the work to be performed were read; each was obliged to analyze the work's theological and musical aspects.

Seven students were examined. Particularly worthy of mention is Father Dimitriy Kozar, awarded the highest honour—"The Gold Tuning Fork". Father Dimitriy graduated with distinction. Among the works performed by the choir under his direction were such

His Grace Bishop VENEDIKT PLYASKIN

Bishop Venedikt, the former Bishop of Petrozavodsk and Olonets, who had lived in retirement in Omsk passed away after a brief illness (on April 30, 1976.)

Bishop Venedikt (Vasily Vasilievich Plyaskin) came from a venerable ecclesiastical family. He was born on March 24 (April 6), 1900, into the family of Archpriest Vasily Nikolaevich Plyaskin, a clergyman of the Omsk Diocese, and Anna Mikhailovna, née Poletaeva. Bishop Grigoriy (Lev Petrovich Poletaev), his maternal grandfather and godfather, was the first bishop of the Omsk Diocese, which was formed in 1895. (He passed away on June 15, 1914, and is buried in the New Monastery of the Saviour in Moscow). Until 1918 Archpriest Vasily Plyaskin taught catechism at the teachers' seminary and engineering railway college in Omsk, and then he was appointed Dean of the Cossack Cathedral of St. Nicholas and Rector of the Church of the Icon of the Mother of God "The Sign". He departed to the Lord in 1943.

Vasily Vasilievich Plyaskin graduated from the 1st Omsk Gymnasium with a gold medal. As he wished to devote himself to the service of the Holy Church, he handed in his documents to the Kazan Theological Academy, where his grandfather, Bishop Grigoriy, and father had completed their studies. He was not, however, able to realize his dream then. In 1919 he was called up to the army. From 1920 to 1926 he held civic posts in Vladivostok. From 1926 to 1927 he was the subdeacon and personal secretary of Bishop Kiprian (Komarovskiy) of Vladivostok (subsequently, Archbishop of Vyatka). From 1927 he was the assistant to the secretary of the Omsk Diocesan Council and the subdeacon of Bishop Viktor (Bogoyavlensky; † 1928) of Omsk. From then until 1930 he was the personal secretary of Bishop Arkadiy (Ershov; † 1938) of Omsk. On May 27, 1930, he took monastic vows in the presence of Bishop Arkadiy, and on May 28, was ordained



hierodeacon, and on May 29—hieromonk to serve in the Church of the Icon of the Mother of God "The Sign" in Omsk. In 1935 Hieromonk Venedikt

masterpieces of Russian ecclesiastical music as "Rejoice, O Virgin", from Rakhmaninov's All-Night Vigil, and D. S. Bortnyansky's "Tell me, O Lord, of mine end", which Tchaikovsky considered his finest religious concerto. Father Dimitriy Kozar both conveyed the profound meaning of the concerto and easily surmounted the technical difficulties in its performance (this is particularly true of the fugue which concludes the concerto).

When choosing works to perform for the examination, students did not take the path of least resistance. On the contrary, among the compositions were many which only a well-prepared precursor is able to manage, including

P. G. Chesnokov's "The Assiduous Intercessor", A. A. Arkhangelsky's "Lord, hear my prayer" (directed by V. Kostrikin); A. V. Vedel's "Open Thou the doors of repentance unto me" adapted by Grigoryev for mixed choirs (directed by V. Klimov); Tchaikovsky's "The Angel cried out" (performed by E. Tseshkovsky); A. T. Grechaninov's "Make a joyful noise unto the Lord" (performed by B. Svinin); M. G. Shorin's "In six days Easter will come" (performed by A. Chesnokov); "The Virgin today" by A. D. Kastalsky (performed by Father Petr Mulyar). The performances were distinguished by great mastery and a profound, prayerful spirituality.

A. I.

served in the Church of St. Mikhail Klopsky, and then in the Church of St. Michael in Omsk. In 1936 he was raised to the rank of hegumen. From 1936 to 1941 he worked in a civil institution in Tyumen.

At the beginning of the great Patriotic War, Hegumen Venedikt was called up to the Soviet Army. In 1943, he was demobilized as an invalid of the 2nd Group. From February 14, 1944 to March 14, 1945, he fulfilled his pastoral duties in the Cathedral of the Exaltation of the Holy Cross and the Church of St. Nicholas in Omsk. On March 14, 1945, he was appointed superintendent dean of the Omsk Church District.

On December 25, 1945, on the recommendation of Archbishop Varfolomei of Novosibirsk, His Holiness Patriarch Aleksey and the Holy Synod decided that Hegumen Venedikt upon being raised to the rank of archimandrite be consecrated Bishop of Khabarovsk and Vladivostok, Vicar of the Irkutsk Diocese, and put in charge of the Yakutsk and Chita parishes. On January 30, 1946, Archimandrite Venedikt was consecrated Bishop of Khabarovsk and Vladivostok by Archbishop Varfolomei (Gorodtsov; † June 1, 1956) of Novosibirsk and Barnaul and Bishop Tovia (Ostroumov; † May 5, 1957) of Sverdlovsk and Chelyabinsk.

On June 3, 1948, His Grace was made Bishop of Petrozavodsk and Olonets. In September 1955, in 1956, in 1958 and from March 1, 1961 to June 1962, Bishop Venedikt was Administrator a. i. of the Omsk Diocese. From July 1962 until the end of his life he lived in retirement in Omsk.

On the Feast of the Annunciation in 1976, Vladika Venedikt attended Divine Liturgy in the Omsk Cathedral of the Exaltation of the Holy Cross and received Holy Communion. On the eve of Palm Sunday he suffered a hemorrhage of the brain. During his illness Bishop Venedikt confessed and received Holy Communion on two occasions. His Grace patiently endured the illness, prayed and calmly meditated upon death saying "For earth thou art, and unto the earth shalt thou return." He received Holy Communion for the last time on Easter Sunday.

The cathedral clergy robed the body of the late bishop in episcopal vestments, said a panikhida and began the reading of the Gospel,

which was only interrupted during the panikhidas.

Bishop Maksim of Omsk and Tyumen informed His Holiness Pimen by telegram of the death of Bishop Venedikt. On May 1, His Holiness sent the following reply: "I entrust Your Grace to conduct the funeral service for the deceased Bishop Venedikt and express my condolences to his relatives. May eternal memory be his! Patriarch Pimen."

Late in the evening of May 1, Bishop Maksim held a panikhida by the bier assisted by the diocesan clergymen and at 6 a. m. on Sunday, May 2, the Lity for the Dead. Then the coffin was borne by the officiating priests into the cathedral. For three days believers in a continuous file paid their last respects to Bishop Venedikt and offered prayers for the repose of his soul.

On May 4, Bishop Maksim, assisted by the diocesan clergy, celebrated Divine Liturgy and conducted the funeral service in accordance with the Paschal office. Bishop Maksim spoke of the life of Vladika Venedikt. Funeral orations were also made by Archpriest Ioann Melnik, the dean of the cathedral, and by Archpriest Iakov Trofimlyuk, Rector of the All Saints Church in Tyumen, on behalf of the Tyumen Church District.

Clergymen carried the coffin round the cathedral to the tolling of church bells. The funeral procession commenced its journey to the Eastern Cemetery. Here His Grace Maksim said the Lity for the Dead. In accordance with Vladika Venedikt's last wishes, his body was interred beside his parents.

His Grace Bishop Venedikt, a true Christian and a worthy hierarch, was loved by believers for his monkly modesty, simplicity, accessibility and generous nature. Since a very young age he loved labour and prayer and highly estimated diligence and honesty in others. Vladika Venedikt conducted divine services fervently and reverentially and with monkly strictness adhered to the rules. He was demanding to himself but showed paternal condescension to others. He looked strict, even severe, but in fact, was filled with Christian goodness, love and mercy. Let all who knew His Grace, served under him, prayed and associated with him, offer up a sincere, heartfelt and righteous prayer for the repose of his soul.

Archpriest IOANN MELNIK

NEWS FROM DIOCESES

Diocese of Ivano-Frankovsk. On March 7, 1976, the Sunday of Cheese-Fare, Forgiveness Sunday, Archbishop Iosif of Ivano-Frankovsk and Kolomya celebrated Divine Liturgy in the cathedral. In the evening His Grace conducted Vespers in the cathedral; during the service he read the Office of Forgiveness and delivered a sermon.

On March 14, the first Sunday in Lent, the Triumph of Orthodoxy, Vladika Iosif also celebrated Divine Liturgy in the cathedral, after officiating at All-Night Vigil on the eve. After the Gos-

pel reading, the archbishop preached on the subject of Jesus Christ's words: *Follow me*. The service concluded with a solemn moleben and the singing of "Many Years".

On March 28, the third Sunday in Lent, Veneration of the Life-Giving Cross, Archbishop Iosif concelebrated Divine Liturgy in the cathedral with the local clergy, after they had conducted All-Night Vigil on the eve. During Liturgy the archbishop preached on the words: "We venerate Thy Cross, O Master..." After Vespers that eve-



Archbishop Iosif of Ivano-Frankovsk and Kolomya at divine service in the cathedral in Ivano-Frankovsk

ning, Archbishop Iosif conducted the Passion service, during which he preached a moving sermon on the three kisses given to Christ: by Mary Magdalene, when she fell at Christ's feet in sincere repentance; the kiss of betrayal by Judas Iscariot; and the kiss by the Mother of God after Christ was taken down from the Cross.

On the eve of the Annunciation and on the actual day of the feast, April 7, Archbishop Iosif conducted the appointed services according to the Rules in the cathedral with the local clergy.

On April 18, the Entry into Jerusalem (Palm Sunday), the archbishop concelebrated Divine Liturgy with the cathedral clergy after officiating at All-Night Vigil, also in the cathedral, on the eve. During Liturgy, the archbishop preached on the theme: "The 'hosanna' of the Jews and the 'Hosanna' of the Christians".

From Maundy Thursday onwards, Archbishop Iosif conducted the appointed services for each day of Holy Week, including Matins on Holy Saturday (according to the Jerusalem Office).

On April 25, the Resurrection of the Lord, the archbishop conducted Easter services assisted by the cathedral clergy. During Liturgy he read the Easter Message of His Holiness Patriarch Pimen of Moscow and All Russia.

On the Sunday of St. Thomas the Apostle, May 2, and the Sunday of the Myrrh-Bearers, May 9, Archbishop Iosif also celebrated Divine Liturgy in the cathedral. On the eves of these two feasts the archbishop officiated at All-Night Vigil.

Diocese of Khabarovsk. After sharing the joy of the Paschal Feast, April 25, 1976, with the clergy and flock of the Cathedral of the Icon of the Mother of God "The Sign" in Irkutsk, Bishop Serapion of Irkutsk and Chita visited several parish churches of the Irkutsk and Khabarovsk dioceses which are under his administration.

In the evening of April 25, His Grace visited the Church of St. Michael the Archangel in Irkutsk II, on April 27, Easter Tuesday, the Church of the Resurrection in Ulan Ude (Buryat Autonomous Republic) and from May

1 to 5—the Church of the Nativity of Christ in Khabarovsk.

On May 7, Bishop Serapion arrived with his party in Vladivostok, where he was to consecrate the newly-built church to St. Nicholas the Miracle Worker, constructed on the site of an old wooden church. In 1907, a church was built in honour of the icon of the Mother of God "Consolation of All the Afflicted" at the request of the Russian Orthodox Mission in Korea to the memory of the soldiers who died in the Russo-Japanese War of 1904-05. The new stone church is situated on a large hill in the central part of the city. The consecration of this church took place on the eve of our country's day of victory in the Great Patriotic War of 1941-45.

At the station Bishop Serapion was met by the following: Archpriest Nikolai Sokolov, Rector of St. Nicholas Church in Vladivostok; Father Ioann Mikhailov, Rector of the Church of the Protecting Veil in Ussuriysk; the clergymen of these churches and members of the church councils, who presented the bishop with bouquets of flowers.

With the blessing of Bishop Serapion,

All-Night Vigil was conducted in the new church on May 7, the eve of the Feast of the Apostle and Evangelist St. Mark, by Archimandrite Aleksey, the Dean of the Cathedral of the Icon of the Mother of God "The Sign" in Irkutsk, Superintendent Dean of the Ist Irkutsk Church District and secretary to the Bishop of Irkutsk and Chita. Many members of the clergy of the Irkutsk and Khabarovsk dioceses attended the Vigil service.

The following morning, May 8, His Grace was given a solemn welcome by members of the clergy and numerous worshippers to the festal peal of the bells. To the solemn singing of the cathedral choir, the bishop was vested in hierarchal vestments; then, accompanied by the officiating priests, he proceeded to the sanctuary of the new church and began the Office of Consecration. To the prayerful singing of Psalms by the choir, His Grace sprinkled the pillars of the new altar with holy water, and filled the hollows in them with wax mastic that had been sprinkled beforehand with holy water. Then Bishop Serapion washed the altar, first with warm water, then with a



Divine Service in St. Nicholas Church in Vladivostok, May 8, 1976

special mixture of rose water and wine. On completing the appointed prayers, the bishop anointed the table with chrism. Then the shroud was placed on the table, tied round with a chord and covered with the altar cloth. Everything needed for the celebration of Divine Liturgy was placed on the altar. With the blessing of Bishop Serapion, the consecration and vesting of the prothesis was performed by Archimandrite Aleksiy. The bishop then began to cense the church. He was followed by Archimandrite Aleksiy, who anointed the walls with chrism, while Archpriest Nikolai Salchuk, Superintendent Dean of the Khabarovsk and Maritime Church Districts aspersed them with holy water. After saying a kneeling prayer before the holy relics placed on the discus by the icon of the Saviour, the bishop began the solemn procession round the church with the holy relics. After the procession His Grace stopped in the narthex and, after intoning thrice: "Who is the King of glory?" and the following—"The Lord of hosts, He is the King of glory", carried the holy relics into the sanctuary, put them in the reliquary, which he placed beneath the holy altar. After the consecration of the church, "Many Years" was sung.

With the blessing of His Holiness Patriarch Pimen, Bishop Serapion raised Father Dimitriy, a former clergyman of this church, to the rank of archpriest at the Lesser Entrance during Divine Liturgy and presented Father Stefan Stetsyuk with a kamilaukion for Holy Easter. During Divine Liturgy in the newly-consecrated church, the bishop ordained Deacon Bogdan Zharovsky presbyter and Subdeacon Anatoliy Surzhik deacon. After the solemn moleben to St. Nicholas the Miracle Worker, Bishop Serapion talked about the significance of the temple in the life of the Christian, wished all the parishioners of the church the prayerful assistance and intercession of God's great servant—St. Nicholas the Miracle Worker; thanked the believers for their labour in the great cause of constructing the new temple and called on them to love their church, to adorn it with every possible zeal and to care for it.

After the consecration service, the bishop and the other members of his

entourage laid a wreath at the monument to fallen sailors (see *JMP*, No. 8, 1976, inside back cover).

That same evening, the eve of the Sunday of the Myrrh-Bearers, Bishop Serapion officiated at All-Night Vigil with the reading of the Akathistos to the Protecting Veil of the Mother of God in the Church of the Protecting Veil in Ussuriysk, Maritime Province. At the end of the service, His Grace addressed a few words of greeting to the worshippers and hoped that every one of them would remain constantly under the salutary protection of the Mother of God. On May 9, Bishop Serapion celebrated Divine Liturgy in the Church of the Transfiguration in the town of Spassk, Maritime Province. The rector, Father Anatoliy Solosnichenko, the members of the church council and the parishioners gave their bishop a very warm welcome. The harmonious and inspired singing of the church choir helped create a special prayerful atmosphere. After the festal moleben, the bishop addressed a few words of exhortation to the congregation, thanked them for their cordial welcome, the harmonious singing of the choir and their care for the upkeep of the church, and blessed all those present.

Diocese of Kishinev. With the blessing of His Holiness Patriarch Pimen, Archbishop Ionafan of Kishinev and Moldavia raised Father Konstantin Bolgar, Rector of the Church of the Dormition in the village of Synzher (Novo-Anen District), to the rank of archpriest during Divine Liturgy in the Cathedral of St. Theodore the Tyro in Kishinev, on July 7, 1975, the Feast of the Nativity of St. John the Baptist.

On July 12, the Feast of Sts. Peter and Paul, Archbishop Ionafan celebrated Divine Liturgy and preached a sermon in the All Saints Cemetery Church in Kishinev.

From July 16 to August 1, Archbishop Ionafan visited the Convent of the Ascension in Zhabka.

On Sunday July 20, the archbishop celebrated Divine Liturgy in the convent's Cathedral of the Ascension and presented the priests of the surrounding parishes with awards. After the Com-

munion Verse, Archpriest Feodor Kharbur, Rector of St. Nicholas' Church in the village of Kotyuzhany, Floresh District, delivered a sermon. At the end of the service, Archbishop Ionafan spoke to the worshippers about faith and good deeds.

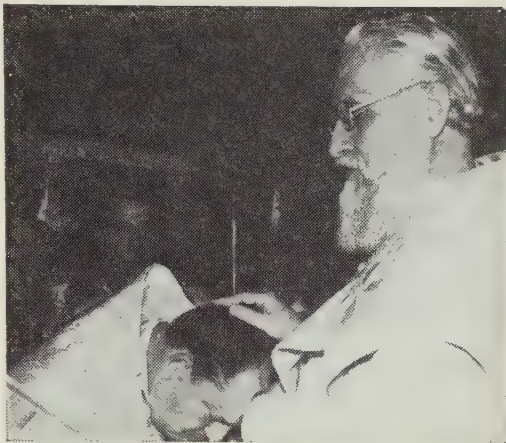
On Sunday July 27, Archbishop Ionafan celebrated Divine Liturgy in the same cathedral and delivered a sermon on the Holy Fathers of the Six Ecumenical Councils.

During his stay at the convent, the archbishop attended the daily services, acquainted himself with the life of the nuns, had talks with them and gave archpastoral admonitions.

On August 27, the eve of the Dormition of the Most Holy Theotokos, His Grace officiated at All-Night Vigil in the Church of the Ascension in Kishinev.

Archbishop Ionafan celebrated Divine Liturgy on Sunday August 31 in the village church of Susleny, Orgeev District. With the blessing of His Holiness the Patriarch, the archbishop raised the rector of the church, Father Serafim Koka, to the rank of archpriest during the service. His Grace was welcomed by the members of the church council and a throng of worshippers; the rector addressed a few words of greeting to the distinguished guest. During Liturgy, Archpriest Pavel Statov, the secretary of the diocesan board, delivered a sermon. After the moleben, Archbishop Ionafan congratulated the rector on receiving the high patriarchal award and spoke to the worshippers on the subject of faith and piety.

On the 16th Sunday after Pentecost, October 12, the archbishop visited the town of Beltsy, some 135 kilometres from Kishinev, where he celebrated Divine Liturgy in St. Nicholas Church. The rector, Archpriest Yevgeniy Nazarchuk, greeted the distinguished visitor, who was given a very warm welcome by the parishioners and the members of the church council. During Liturgy, the archbishop presented the rector with a patriarchal award—an ornamented cross. The other officiants also had honours conferred upon them. During Liturgy, Archpriest Mina Palikhovich of the cathedral, delivered an address in Moldavian. After the mole-



Archbishop Ionafan conferring the title of archpriest upon Father Serafim Koka

ben, Archbishop Ionafan congratulated the recipients of the awards and the rector on his completion of thirty years in holy orders.

Later that day, the archbishop visited the Church of the Nativity of the Blessed Virgin in Beltsy. With the blessing of His Holiness the Patriarch, Archbishop Ionafan raised the rector, Father Mikhail Zagnat, to the rank of archpriest. His Grace was welcomed by the worshippers and the members of the church council led by the rector. After a short moleben, the archbishop congratulated the rector and thanked the parishioners for their concern for the maintenance of the church. He then had a talk with the worshippers on the life of the parish.

On October 14, the Feast of the Protecting Veil of the Mother of God, Archbishop Ionafan celebrated Divine Liturgy in the cathedral's Chapel of the Protecting Veil. His Grace had officiated at All-Night Vigil on the eve.

On October 19, the 17th Sunday after Pentecost, the Feast of St. Thomas the Apostle, the Most Reverend Ionafan celebrated Divine Liturgy in the Church of the Protecting Veil in the village of Draslicheny, Strashensky District. During Liturgy, he presented the following patriarchal awards: an ornamented cross to the rector, Archpriest Iakov Zakhariy, and a palitsa to the Rector of St. George's Church in the village of Kamenka, Orgeev District, Archpriest Sergiy Zaporozhan. During Liturgy, Archbishop Ionafan delivered



The Church of St. Demetrius in Orgeevo.
Below: Its iconostasis

a short address, in which he noted the cleanliness and order in the church, a sign of the parishioners' great love, and praised the rector's pastoral concern for the parish. The archbishop congratulated the rectors on their awards, and stressed that they would serve as tangible evidence of the recognition for their work in Christ's pastures; he then wished them continued successful service for the Holy Church.

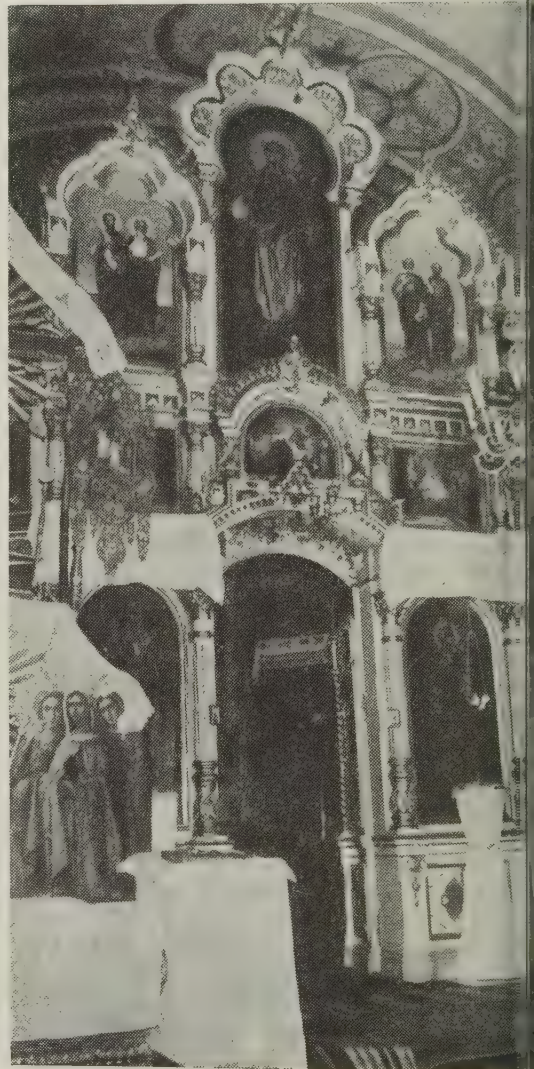
On October 26, the Most Reverend Ionafan celebrated Divine Liturgy in the cathedral and presented more awards to clergymen of the diocese.

On Sunday November 9, Archbishop Ionafan consecrated the St. Demetrius Church in Orgeev, which had undergone capital repairs. He then celebrated Divine Liturgy in the church. Built in 1632 by the Moldavian Voivode Vasiliy Lupu, monument to whom stands in the church grounds, St. Demetrius's is a church of great architectural beauty. The thick stone walls give the church a monumental appearance from the outside, whilst the internal dimensions are in reality quite modest. The artistic restoration work was also completed in 1975. The church's rector is the young Father Anatoliy Zhelikhovsky. With the blessing of His Holiness Patriarch Pimen, Archbishop Ionafan raised Father Iakov Koban, Rector of St. Michael's Church in the village of Dyshkovo, Orgeev District, to the rank of archpriest during Liturgy. After the moleben and the singing of "Many Years" the archbishop delivered a sermon on the temple's significance for the spiritual life of the believing man.

On Sunday November 16, the Most Reverend Ionafan celebrated Divine Li-

turgy in the Church of the Dormition in the village of Chimishliya (also Orgeev District). During the service he presented the rector, Archpriest Ioann Brynzan, with a patriarchal award—an ornamented cross. The archbishop spoke of spiritual joy as a great gift of God, and noted that the award to the rector was also an award to the flock which is devoted to the Holy Church and the Motherland and makes its contribution to the cause of world peace and brotherhood of men with great Christian zeal.

Diocese of Lvov. On January 7, 1976, the Nativity of Jesus Christ, Metropolitan Nikolai of Lvov and Ternopol celebrated Divine Liturgy in St.



George's Cathedral in Lvov. After the Gospel reading, the Christmas Message of His Holiness Patriarch Pimen of Moscow and All Russia to all the believers of the Russian Orthodox Church was read out to the congregation. At the end of Liturgy, the metropolitan preached on the theme of the feast and expressed the hope that the joy of Christmas would remain in the hearts of the clergymen and parishioners of the cathedral, and that the Star of Bethlehem would constantly light their way through life. Metropolitan Nikolai then left for Pochaev to share the joy of Christmas with the brothers of the Pochaev Lavra of the Dormition.

On the eve of the Synaxis of the Mother of God, January 7, Metropolitan Nikolai officiated at All-Night Vigil in the Pochaev Lavra.

On January 8, the day of the feast itself, His Eminence celebrated Divine Liturgy in the Lavra's Cathedral of the Dormition. The metropolitan preached a homily to the Lavra brethren, the pilgrims and all the believers who had crowded into the cathedral. At the end of Liturgy, Metropolitan Nikolai wished the monks and all the believers fortitude and unceasing joy in the Holy Spirit.

During the benediction the choir and the congregation glorified Christ with Christmas carols.

On February 8, the 33rd Sunday after Pentecost, His Eminence celebrated Divine Liturgy in the cathedral, after officiating at All-Night Vigil on the eve. During Liturgy, Metropolitan Nikolai ordained Stefan Nechipor, a student of the Leningrad Theological Seminary, deacon.

Metropolitan Nikolai officiated at All-Night Vigil in the cathedral on the eve of the Presentation of Our Lord in the Temple and celebrated Divine Liturgy on the day of the feast, February 15. During the reading of the canon at All-Night Vigil, His Eminence anointed the clergymen and worshippers with holy oil. After the Gospel reading, the dean of the cathedral, Archpriest Ioann Korol, preached on the theme: *Lord, now lettest thou thy servant depart....* During Liturgy, Metropolitan Nikolai ordained Deacon Stefan Nechipor pres-

byter. At the end of the service, His Eminence addressed a few words of exhortation to the newly-ordained presbyter.

On February 22, the Sunday of the Prodigal Son, Metropolitan Nikolai celebrated Divine Liturgy in the cathedral, after conducting All-Night Vigil on the eve. During Liturgy, he ordained Mikhail Romanov, a student of the Moscow Theological Seminary, deacon.

On the fourth Sunday in Lent, April 4, His Eminence concelebrated Divine Liturgy with the cathedral clergy after officiating at All-Night Vigil on the eve in the Lvov cathedral. During Liturgy, the metropolitan ordained Nikolai Luchinin deacon.

On April 7, Annunciation Day, Metropolitan Nikolai celebrated Divine Liturgy (and on the eve officiated at All-Night Vigil) in the cathedral. After the Gospel reading the Vladyka preached on the theme, "The Mother of God is our Mother", concentrating the believers' attention on the Immaculate Virgin Mary's intercession and love for all the people on earth. His Eminence ordained Deacon Nikolai Luchinin presbyter during the service.

On Easter Sunday, April 25, Metropolitan Nikolai conducted Paschal Matins and celebrated Divine Liturgy in the Cathedral of St. George with its clergy. Among the worshippers at the solemn service were pilgrims from Japan. After reading the Easter Homily of St. John Chrysostom, Metropolitan Nikolai addressed his Easter greetings to the clergy, the guests and parishioners, and gave Easter eggs to the members of the clergy and the guests. The Easter messages of His Holiness Patriarch Pimen and Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, were read out during Liturgy.

On April 26, Easter Monday, the metropolitan shared the joy of Easter with the brethren of the Pochaev Lavra, where he celebrated Divine Liturgy after conducting All-Night Vigil on the eve. The Vladyka ordained Andrey Gorak, a student of the Leningrad Theological Academy, deacon during the service. The guests from Japan were also present. Metropolitan Nikolai offered his Paschal wishes to the father supe-

rior and the brethren of the Lavra, the guests and worshippers. After Liturgy, a procession was held round the church and "Many Years" sung.

At the fraternal meal, the father superior of the Lavra, Archimandrite Iakov, conveyed the season's greetings to His Eminence, the guests from Japan and all those present. Before their departure the pilgrims from Japan paid homage at the shrines of the Lavra.

May 6, the Feast of St. George the Victorious, is the patronal feast of Lvov cathedral. On this day numerous parishioners come to the services. After officiating at All-Night Vigil on the eve of the feast, Metropolitan Nikolai concelebrated Divine Liturgy with members of the Lvov clergy. In his sermon the Vladyka described how it was necessary to live in a Christian manner, following the example of St. George. The festal service concluded with a moleben to St. George, a procession round the cathedral and the singing of "Many Years".

From May 15 to 17 the Diocese of Lvov and Ternopol celebrated the 30th anniversary of the Lvov Council of 1946 and the 30th anniversary of the Uniate Greek-Catholic Church's reunion with the Russian Orthodox Mother Church (see p. 9-25).

On May 30, the sixth Sunday after Easter, of the Blind Man, Metropolitan Nikolai conducted a solemn service in the church in Ternopol where Archpriest Iosif Chikalo, Superintendent Dean of the Ternopol Church District, is the rector. The sermon was delivered by Father Roman Slivka, the rector of the church in Zbarazh in the Ternopol Region. At the end of Liturgy, the Vladyka addressed the numerous worshippers who were present. The rector thanked the metropolitan on behalf of the believers and himself for visiting Ternopol and for conducting the festal service. After the blessing of the water in the churchyard, Metropolitan Nikolai aspersed the worshippers with the holy water. The solemnities concluded with the singing of "Many Years".

Diocese of Chelyabinsk. On May 21, 1975, the Feast of St. John the Divine, Bishop Kliment of Sverdlovsk and Kurgan, who is temporarily in charge of

the Diocese of Chelyabinsk, celebrated Divine Liturgy in the Church of the Presentation in Yemanzhelinsk. This small church is maintained in exceptional order. The singing of the choir under the precentor, N. Gorbenko, is marked by its great prayerfulness. The rector, Archpriest Aleksandr Yakhimovich, thanked Bishop Kliment for the joy of common prayer.

On May 22, the Translation of St. Nicholas's Relics from Myra in Lycia to Bari, Bishop Kliment celebrated Divine Liturgy in the Church of Sts. Peter and Paul in the town of Korkino. The rector, Archpriest Anatoliy Mukhin, addressed warm words of greeting to the bishop as he entered the church. Thanks to the members of the church council the church building is in a very fine condition. After the festal moleben, His Grace congratulated the churchwarden on his name day.

Bishop Kliment celebrated Divine Liturgy on May 25, the fourth Sunday after Easter, of the Paralytic, in the Church of St. Demetrius in the town of Troitsk. The rector, Hegumen Ioann Buldygin, thanked the bishop most heartily for visiting the church on behalf of all the worshippers.

During his visits to these various churches, Bishop Kliment invariably preached a sermon and blessed the worshippers. On May 27, he left for Sverdlovsk. His Grace visited Chelyabinsk once more on July 22 and 23, when he resolved the outstanding questions of the diocesan administration.

On October 3, Bishop Kliment returned to Chelyabinsk. Two days later, on the 15th Sunday after Pentecost he celebrated Divine Liturgy in St. Simeon's Church in Chelyabinsk (after officiating at All-Night Vigil on the eve). His Grace was given a warm welcome by the superintendent dean of the diocesan churches, Archpriest Feodor Zavyalov, and the rector of the church, Archpriest Iliy Novokreshchenykh. During Liturgy Bishop Kliment delivered a sermon on the theme of the Gospel reading.

On October 8, the Feast of St. Sergiy of Radonezh the Miracle Worker, Bishop Kliment celebrated Divine Liturgy in the suburban Church of St. Sergiy in Kopeisk, after officiating at All-Night Vigil on the eve. The rector, Archpriest

Aleksandr Yakhimovich, welcomed the bishop on behalf of all those who had gathered for the patronal feast. The believers greeted and bade farewell to the bishop with bouquets of flowers.

The following day, the Feast of St. John the Divine, Bishop Kliment celebrated Divine Liturgy in the Church of the Holy Trinity in Miass, where artistic restoration work was carried out in 1975; the murals and iconostasis were renovated. After Liturgy, a moleben was said and "Many Years" sung.

On October 12, the 16th Sunday after Pentecost, Bishop Kliment celebrated Divine Liturgy (after officiating at All-Night Vigil on the eve) in the parish church of the old Urals town of Kusy.

On the eve of the Feast of the Protecting Veil of the Mother of God, Bishop Kliment conducted All-Night Vigil and on the day itself, October 14, celebrated Divine Liturgy in the Holy Trinity Church in Zlatoust.

On November 20, His Grace arrived in Magnitogorsk. He was met at the airport by the rector of the local church, Archpriest Vladimir Kaspersky, the secretary of the diocesan board, Protodeacon Georgiy Peshkov, and the churchwarden M. F. Karpov, a delegate at the Local Council of 1971. The bishop then proceeded to the Church of St. Michael the Archangel, where the solemn All-Night Vigil was conducted. On the following day, the Synaxis of St. Michael, Divine Liturgy was celebrated in the same church. During Liturgy, His Grace addressed a few words of exhortation to the worshippers on peace, love and spiritual unity. After the festal moleben, the rector thanked the archpastor for visiting the church and expressed on behalf of the parishioners the joy they had derived from the prayerful celebration.

Bishop Kliment celebrated Divine Liturgy on the 22nd Sunday after Pentecost, November 23, in the majestic old Church of St. Nicholas in Verkhne-Uralsk, after officiating at All-Night Vigil on the eve.

The rector of the church, Archpriest

Grigoriy Mironovich, was among those officiating at the service. This venerable pastor preserves his profound piety not just in the church, but also in his everyday life. He devotes a good deal of time to reading theological and ecclesiastical works. Father Grigoriy is deservedly loved in his own parish and far beyond for his modesty, humility and constant prayerful attitude of mind.

Diocese of Chernigov. On March 7, Cheese-Fare Sunday, His Grace Archbishop Antony of Chernigov and Nezhin celebrated Divine Liturgy in the morning and conducted the Office of Forgiveness in the evening in St. Basil's Church in Nezhin. The church was crowded with worshippers for the services.

On Monday, Tuesday, Wednesday and Thursday of the first week in Lent (March 8-11) Archbishop Antony read the Great Canon of St. Andrew of Crete in the cathedral and sang in a trio the kontakion "My Soul". On Friday, March 12, the archbishop celebrated the Liturgy of the Presanctified, after which the canon was read to the great martyr, St. Theodore the Tyro.

The archbishop delivered a homily on worthily observing Lent. With his blessing the members of the cathedral clergy preached in turns.

On March 28, the third Sunday in Lent, the Veneration of the Life-Giving Cross, Archbishop Antony celebrated Divine Liturgy in the Church of the Ascension in the village of Raishche, Chernigov District. In the church porch, the archbishop was welcomed by members of the church council, and in the church itself he was greeted by the rector, Father Viktor Gorbovets. The local choir sang with great reverence during the service.

As usual after the services, Archbishop Antony preached and blessed the congregation—in some churches to the singing of prayers by the whole assembly.



Archimandrite VARAKHIIL (secular name Vasilii Georgievich Vylku), confessor of the Zhabka Ascension Convent, Kishinev Diocese, died on December 3, 1975.

Born on April 11, 1905, in Moldavia, Father Varakhiil graduated from a village school and then, from 1920, was a monk for ten years at the Girzhavsky Ascension Monastery near the railway station of Kalarash. From 1930 to 1938, he studied at the Cernica Theological Seminary in Romania; in 1943, Father Varakhiil graduated from the Theological Faculty of the Chernovitsy University. In 1939, he was ordained hierodeacon and four years later—hieromonk. Father Varakhiil served in parishes of the Kishinev Diocese.

In 1972, with the blessing of Archbishop Ionafan of Kishinev and Moldavia, Father Varakhiil was appointed confessor of the Zhabka convent.

Archimandrite Varakhiil was a zealous pastor of Christ's Church; he conducted divine service with due solemnity, unwearyingly preached the Word of God, and was well versed in church singing.

For his good record Father Varakhiil was raised in 1944 to the rank of hegumen-protosynkellos, and an ornamented cross was bestowed upon him. In 1974, with Patriarch Pimen's blessing, he was raised by Archbishop Ionafan to the rank of archimandrite.

On December 3, 1975, the archimandrite celebrated Divine Liturgy during which he read, sang and intoned the ecphoneses, all of which he did in his usual devout manner. But that day he refused food. At 2 p. m. Archimandrite Varakhiil began reading the prayers before the All-Night Vigil on the eve of the Feast of the Presentation of the Most Holy Theotokos in his cell. While praying before the holy icons, vested in his epitachelion, Father Varakhiil gave up his soul to the Lord. He was buried in the cemetery of the Zhabka convent.

EKATERINA DANILOVNA UVAROVA, the oldest employee of the Leningrad Theological Academy and Seminary, died on

October 25, 1975, after a severe illness.

She was born on April 13, 1898, in Penza, studied first at a gymnasium in St. Petersburg (1906-1914) and then in Penza, from which she graduated in 1917. In Penza she taught at a school for deaf and dumb children, in Moscow—at a home for deaf and dumb schoolchildren and in Leningrad—at various child welfare institutions.

Ekaterina Danilovna was decorated with the medal "For Heroic Labour in the Great Patriotic War, 1941-1945", and the medal "In Commemoration of the 250th Anniversary of Leningrad."

From August 1947 to July 1971, Ekaterina Danilovna was in charge of the LTA offices, and from August 1971 to June 1975, she was the archivist.

On the occasion of the 25th anniversary of the reopening of the Leningrad Theological Academy and Seminary she was awarded a patriarchal certificate.

The rector of the academy, Archimandrite Kirill (now Bishop of Vyborg), wrote on her retirement request: "Express to our dear Ekaterina Danilovna cordial gratitude on behalf of her many, many former and present teachers and students of our theological school for her long, irreproachable and loyal service to Holy Church."

On the eve of her death Ekaterina Danilovna partook of Holy Communion.

News of her death was received in deep sorrow by all those who had worked with her or had been acquainted with her. She had won their love and respect by her impeccable work, wise counsel, modesty and deep Christian faith.

The funeral service was conducted on October 26 after Divine Liturgy by the rector, Archimandrite Kirill, assisted by many clergymen. In his oration the archimandrite stressed that Ekaterina Danilovna's entire life was permeated with genuine Christian spirit, devotion to the Church, sincerity and modesty, that she was a true mother to many pupils and students.

Words of farewell expressing of gratitude to the departed were spoken by Archpriest Doctent Vladimir Sorokin, assistant

rector of the academy and seminarian.

In her lifetime she received numerous letters from former students of the academy, now prominent figures in the Russian Church, thanking and praising her for her Christian zeal, sincerity and modesty.

Ekaterina Uvarova was buried in the Cemetery of St. George in Bolshaya Okhta, Leningrad.

Archimandrite RAFAIL (secular name Lukian Ioakimovich Bryksin), Rector of the Church of the Protecting Veil in the village of Aleksandrovka, Sosnovka District, Tambov Diocese, passed away on March 28, 1976, after a short illness.

He was born into a peasant family on October 15, 1893, in the village of Inokovka, Kirsanov District, Tambov Gubernia. When he was ten years old he was admitted to the Dormition (Vyshenskaya) Wilderness, Shatsk Uezd, where he finished a monastic school in 1913. Three years later, after finishing military feldsher courses in Kharkov, he was sent to the front. After demobilization in 1924 he took monastic vows at the Vyshenskaya cloister and in that same year Archbishop Zinoviy (Drozdov) of Tambov ordained him hierodeacon. Five years later in Novosibirsk Father Rafail was ordained hieromonk by Bishop Nikifor (Ostashevsky) of Novosibirsk (†1937) and was appointed rector of the church in the village of Lutchsheye, Kuznetsk District, where he served until 1934, when he returned to his native village.

From 1941 to 1945 he served in the ranks of the Soviet Army as a feldsher and received several governmental decorations.

In 1949, Hieromonk Rafail joined the clergy of the Tambov Diocese. In 1975, Patriarch Pimen raised Father Rafail to the rank of archimandrite in recognition of his zealous service to God's Church.

With the blessing of Archbishop Mikhail of Tambov and Michurinsk, the clergy of the Tambov Cathedral of the Protecting Veil held the funeral service for Archimandrite Rafail on March 28. He was buried in Tambov in accordance with his will.

For the Feast of All Saints

On the first Sunday after Pentecost the Holy Orthodox Church commemorates all the saints, those men from all ages who have pleased God and who, according to St. Paul, *through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire... that they might obtain a better resurrection... They were... slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; (of whom the world was not worthy:)* (Heb. 11, 33-38).

As we piously revere the memory of God's saints, our heavenly patrons, our thoughts cannot help rising to the heavenly heights, the Celestial Church, where through their various spiritual achievements, like stars round the sun, *differeth... in glory*; they are united with the Lamb of God for the eternal triumph of Life over Death, to bear everlasting witness that what man does on earth in the name of goodness, truth and love for his God and Creator is a great and beautiful thing, like the love of God itself, which sanctifies and quickens all re does.

The Gospel this Sunday calls us to bear witness in the world to His Holy Love, for the Son of God Himself has said: *Whosoever, therefore, shall confess me before men, him will I confess also before my Father which is in heaven* (Mt. 10. 32).

How is our confession of the Lord expressed? It is not to be seen solely as suffering persecution and a martyr's death. Confession of the Gospel ideals determines man's every act and every aspect of his daily life. However, some Christians, unmindful of this, relax

their will and their love for one another, and, consequently, forget about their lofty calling, to be like their Redeemer in goodness, truth and love.

Sisters of the Gorny Convent beloved in God, by the ineffable ways of Divine Providence you have been called from among our faithful people to carry out your obediences in the Holy Land, by the very source of our Faith, the Life-Bearing Sepulchre of our Lord. In this way you bear witness for the Russian Orthodox Church before the Mother of all Christian Churches, the Holy Church of Jerusalem, of the piety of our nation, its culture and sacrificial readiness to serve the cause of peace and brotherly love on earth.

Of the holiness and greatness of the acts of maidens who consecrate their lives to God, St. John Chrysostom says, speaking of those who have consecrated themselves and their bodies to the Lord, who are ornaments of the Heavenly Bridegroom, that their spiritual light shines brighter than the sun, that they are beloved of God, are members of David's choir, daughters of Elizabeth, followers of John, heirs of God, and in their spiritual feat they bear the achievement, the victory, and even the Victor Himself.

Unfortunately, the hardships of the monastic life are not regarded as something noteworthy and edifying by the outside world. Far from it. The world, engrossed in the cares of daily life, neither knows nor notices how the monk, rising from sleep earlier than the birds of the sky, hurries to glorify God and to pray to the Creator for peace throughout the world, for the health and salvation of those who are ill, for those who sorrow and those who suffer, for those who seek comfort in Christ, praying for all and for all things. And the monk does not hurry to take his rest,

but after his hard day's labour he warms anew the world with his prayers, begging forgiveness for all and for blessing upon the night's rest.

Sisters, beloved in the Lord, you are like the Holy Women, taking myrrh to the Sepulchre of our Lord with heartfelt prayers for all our faithful people. Every day you have the blessed opportunity to approach the greatest shrines, which are watched from afar in reverence by the whole of Christendom which can come to them only in spirit. The house of the righteous Elizabeth is your house, and the desert of the great Forerunner is your garden on earth. How happy would many Christians be to kiss the ground you tread on your way to pray on Holy Golgotha and at the Life-Bearing Sepulchre of our Lord!

We, pilgrims of the Russian Orthodox Church, have been found worthy, through God's mercy and the blessing of our Primate, to approach the greatest shrines in the world. There are no words with which we could worthily praise and thank the Lord God, Who has permitted us to light our candle at these shrines and to prostrate ourselves before the Life-Bearing Sepulchre of our Lord and to offer there the Holy Bloodless Sacrifice; to pray on Golgotha, where the Lord shed His Divine Blood for the sins of the entire world and begged His Heavenly Father to forgive the whole of mankind. As for you, you venerate at these Holy Places every day, so your prayers to the Redeemer of the World must encompass within them the prayers of all our faithful people, your brothers and sisters in flesh. Raise them up to the Lord with due solicitude and awareness in your hearts, mindful that *unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will ask the more* (Lk. 12. 48). Nothing could be more grace-filled and beautiful than this your monastic obedience.

But however honourable your obedience, it sometimes happens that one unworthy act by a monk renders his whole life's work valueless, disgraces his nation and brings sorrow to the Church of Christ, for the world is prepared to forgive the mistakes of any-

one except a monk, who is called by his life of sacrifice to raise the morals of men. If you exercise every care in the fulfilment of this sacred duty, your monastic labours will be full of grace before God and men, and your prayers will be a breath of sweet incense at the Sepulchre of our Lord. Increase and make full your efforts through the fear of the Lord, which is wisdom, for what could be sadder than to spend one's life in the earthly Jerusalem and not to achieve the heavenly, while many through their humility will enter the heavenly mansions of the Eternal Bridegroom without ever having visited the Holy Land.

The Mother of God Herself, the Queen of Heaven, entrusted this holy corner of the earth to your spiritual care, so that the Name of God should be glorified in constant singing of the Psalms, unceasing prayer and divine service, and that holy prayers should be offered up for the whole of God's world and our earth. The ejaculation of St. Elizabeth, *whence is this to me?* springs naturally to the lips at the thought that the Queen of Heaven has entrusted this holy ground to the nuns of our country! Tend carefully to these holy places and increase their holiness by your spiritual endeavours and your love for one another. Pray for God's people fervently, that their glorification of God may never cease and the name of the Mother Church may be ever holy. And let us raise our eyes to the Celestial Church adorned by the earthly works of those saints we are commemorating today; to this day the Kingdom of Heaven *suffereth violence* from those born on earth, *and the violent take it by force* (Mt. 11. 12).

And let us also confess the Name of God under the obedience placed upon each one of us, of the holiness of which St. John Climacus has said that the Fathers call the singing of the Psalms a weapon; prayer—a wall; immaculate tears—a cleansing, and blissful obedience—a confession without which no mortal can ever see the Lord.

Let us embrace, dearly beloved, the obedience placed upon us by God and the Mother Church, and let us thank the Lord Who has found us worthy to perform our spiritual work at the very

foot of the Holy Sepulchre of our Lord, where He Himself gave us an example of the greatest obedience to the will of His Heavenly Father (Lk. 22. 42), and, having accomplished our redemption, shed His Most Pure Blood, thereby making all those who believe in Him sons of His Heavenly Father, so that we may partake of the Salutary Pascha of God in the Kingdom of Heaven together with all the saints.

Let not your prayerful singing at the Sepulchre of our Lord ever cease, carried out in the purity of your acts and the devotion of your hearts for the Russian Orthodox Church and her Primate,

His Holiness Patriarch Pimen, for our country, for the prosperity of God's Holy Churches and for the beneficent peace of God on earth.

Through the prayerful intercession of the saints whom we are honouring today, through your prayers and through those of all Christ's Church, may the Lord never cease to pour forth upon us His Divine Grace, and may He one day make us all partakers of the unending joy of eternal bliss with His saints, who have pleased Him throughout the ages. Amen.

Archbishop NIKODIM
of Kharkov and Bogodukhov

For the Feast of the Exaltation of the Most Holy and Life-Giving Cross of Our Lord

In the Name of the Father, and of the Son, and of the Holy Spirit!

Today the Church celebrates the Exaltation of the Cross of our Lord, the great and joyful event of its invention by St. Helena and the Patriarch of Jerusalem. It leads us to meditate upon the holy event when, at the sight of the elevation of the Cross of Christ, a great crowd cried out in joy: "Lord, have mercy, Lord, have mercy, Lord, have mercy!"

And today, at the sight of the Life-Giving Tree of Christ, the Christian banner of victory, we, too, cry out in pious veneration, with joyful heart and soul: "Lord, have mercy, Lord, have mercy, Lord, have mercy!"

And may each Christian, as he looks upon the elevated Life-Giving Cross of the Lord, be mindful that this symbol of our salvation was stained with the Blood of our Redeemer, Jesus Christ.

However, it is not only for the sake of commemoration alone that the Church of God holds the Office of the Exaltation of the Life-Giving Cross, through this holy rite she also teaches us.

On this day, O Christian soul, do not only sorrow but be comforted as well.

Our lives contain both sorrow and sadness, but when we look upon the

Cross, let us remember that through it the Lord revealed the great glory of God.

Look upon the Cross of Christ, and bow in pious veneration before it. The Blood of Jesus Christ cleanses us of all sins, and let us be mindful that the Cross was sprinkled with the Holy Blood of Christ, and His Blood flowed on this Holy Tree. What strength and power the Cross must have!

The Cross, as Holy Church tells us, preserves all Christians. The Cross is the glory of the Church. The Cross is the defence of the faithful. Never part from the Cross, O Christian! May it constantly be for you a holy banner. Make the Sign of the Cross as often as possible, protecting yourself with the mighty grace of Christ's Cross. Holy Church reminds us and asks us: "My child, have you forgotten the Cross of Christ? Do you remember it?"

When our hearts are filled with thoughts of the Lord's Cross, what spiritual beauty and riches we have within our soul! The Holy Cross reminds us of Golgotha and says: "Stand, you too, by the Cross! Here you will meet the Mother of God, Who stood by the Cross, and you will feel how close She is to you; you will become aware of Her holy Motherhood, Her love and Her radiant solace. You will never be alone by the Cross."

Today is the great feast of the symbol of our salvation.

In war, soldiers gather about their banner. To them it is so precious that they would rather die than lose it. In the same way, O Christian, do not part from the Cross! Be faithful to it as to our great and holy banner, embracing and kissing it. There is a great and holy power in it.

And if you are ill or your soul is dead, remember that when they found the Life-Giving Cross of our Lord, they laid it upon a sick man, and he was cured; then they laid it upon a dead man, and he was brought to life.

Whoever you are, look upon the Cross and take heart: be filled with spiritual strength. In the Life-Giving Cross of Christ you will find a source of joy, life and comfort. Embrace it, cleave to it and do not be ashamed to sprinkle it with you tears! For the Lord Himself

with His Most Precious Blood stained this Tree of Life, granted to us for our salvation.

Without the Cross there would have been no Resurrection. Without the Death of our Lord there would not have been the joy of Eternal Life. Let us fall at the foot of the Cross with true faith in its salutary power. The Cross of Christ brings reconciliation to the world, exhorting us to reconcile ourselves; calling us all to peace. And this is said of it in the Word of God: *For it pleased the Father that in him should all fulness dwell; and, having made peace through the blood of his cross, by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven* (Col. 1. 19-20). Amen.

Archpriest ALEKSANDR KRAVCHENKO
Rector of the OTS



Catholicos-Patriarch David V delivering a homily during Liturgy on May 23, 1976 in the Sion cathedral. See p. 57

COMMUNIQUE

of the Meeting of the CPC International Secretariat in Vienna, June 9-13, 1976

On the invitation of friends in Austria an opportunity arose to hold a meeting of the International Secretariat of the Christian Peace Conference in Schweitzer Haus, Handersdorf, Vienna, on June 9-13, 1976.

The discussions were chaired by Dr. Karoly Toth, the General Secretary of the CPC.

Before the start of the meeting, the Rev. Imrie Diendie, Superintendent of the Evangelical Church in Austria, led the morning service.

In his report the general secretary made an analysis of the present situation and pointed out several important recent events. He spoke of progress in detente whose beginning was laid down by the Helsinki conference. Although there are powers who doubt the results achieved at Helsinki and are trying to develop "a kind of alternative to the policy of detente, we simply cannot speak of discontinuing detente as its policy is the fruit of joint efforts in this atomic age and is based on the cooperation needed for solving global problems and desire of nations for peace".

The general secretary devoted special attention to the need for discussing disarmament in connection with detente. "It is a scientific fact that disarmament not only assists mutual trust between nations, international security and helps to avert the dangers of the atomic age, but is also desirable because it is required by progress and the economic interests of nations."

Many serious obstacles on a world scale are facing detente, in particular the civil war in Lebanon, the Arab-Israeli conflict and the open military and economic aid offered to the Southern

African regimes by several West European states.

The general secretary's report was followed by a lively and constructive discussion, among other issues touching upon the progress of detente which must be linked with the efforts to achieve social justice and development, especially in the Third World. This was to be the main subject of the seminar of the CPC in Sofia on June 16-20, 1976.

The subject: "The role of the neutral states in safeguarding peace, especially in Europe" was examined by Prof. Dr. Anton Pelink of Innsbruck University. In his detailed analysis of neutrality the speaker devoted special attention to the role of non-governmental organizations, including the Church, as means of active neutrality which in an important way assists the consolidation of peace and detente in Europe.

The members of the International Secretariat assessed the activity of the movement since the last meeting of the Working Committee in New Windsor (USA) and discussed and passed a plan of action until the end of 1976. It includes preparatory work which forms the basis of the discussions of the study commissions of the CPC and its leading bodies, and problems of the relations with ecumenical and other organizations and groups working for peace.

The frank discussions and exchange of opinions between the representatives of several Christian groups in Austria, including the "Acts of Critical Christianity" and the Salzburg groups, enabled the members of the International Secretariat to gain a new impression of the ecumenical life in the country.

On Sunday, June 12, a discussion of specialists took place which concentrated its attention on the problems of the participation of Christians and the Churches in social and peace work. Prof. Kurt Liuti and other leaders took part in the discussion.

The International Secretariat expressed its gratitude to its hosts, particularly the Rev. Katarine van Drimmelen, the leader of the European Centre of Pastors on ecumenical relations. The

participants were given the opportunity of establishing new contacts and intensifying cooperation between Austrian Christians and the Christian Peace Conference.

Archpriest Mikhail Turchin, the editor of *Stimme der Orthodoxie*, the journal of the Exarchate of Central Europe, took part in the work of the meeting on behalf of the Russian Orthodox Church.

Communique of the CPC Seminar

(1) "The Results of the Conference on Security and Cooperation in Europe and Its Significance for the Third World" was the topic of a seminar held by the Christian Peace Conference to which participants were invited by His Holiness Patriarch Maksim and the Holy Synod of the Bulgarian Orthodox Church. It took place in St. Clement of Ochrid Theological Academy in Sofia. Seventy participants from 24 countries of Asia, Africa, Latin America and North America conferred from June 16 to 19, 1976, under the leadership of the CPC General Secretary, Dr. Karoly Toth.

(2) On behalf of His Holiness Patriarch Maksim and the host Church, Metropolitan Pankraty of Stara Zagora, Head of the Department of Foreign Affairs of the Bulgarian Patriarchate and a member of the CPC Working Committee, addressed the participants in the seminar. They were also greeted by Dimitry Bratanov, Chairman of the National Committee of the Bulgarian People's Republic for European Security, representing the public of the host country. The sessions of the seminar were attended by guests representing the following organizations: the Brussels Forum for European Security, the Conference of European Churches, the Berlin Conference of Catholic Christians in European States, who addressed the seminar on behalf of their respective movements. Representatives of the Roman Catholic and Protestant Churches in Bulgaria were received with special satisfaction at this ecumenical forum.

(3) The main report was delivered by Prof. Bognar, Director of the Research Institute for World Economy at Budapest University (Hungary). Country reports were read by Canon R. Good (Belgium); and by a member of the International Committee for European Security, Docent Sestrimski of the Higher School for Economics (Sofia, Bulgaria); Dr. A. Kutsenkov, Deputy Director of the Institute for International Labour Movements, Academy of Sciences (USSR); Günter Wirt, Editor-in-Chief of the periodical *Standpunkte* (GDR), CPC Vice-President A. K. Thampy (India), and Prof. Luis Rivera (Puerto Rico).

(4) Discussions on the reports were held in three working groups; separate communiques on the proceedings of each working group will be available.

(5) The following issues appeared to be of paramount importance as a result of the discussions:

(a) The nations of the Third World which were exploited by European imperialist powers for centuries past look upon Europe after the ending of the colonial era with special expectation and hope. They expect that the results of the Conference on Security and Cooperation in Europe will have positive impact on their development. They are well aware that in this process there must be partnership and cooperation. They believe that a new climate has been established in Europe after Helsinki and that better prerequisites have been created for human coexistence.

(b) In the history of Europe the

Helsinki Final Act will bear a unique significance. While it cannot constitute an all-healing remedy for the sins of Europe's political past, still it makes the solution of a number of problems possible. The peoples of the world are now demanding that the agreements for a peaceful Europe be strictly implemented.

(c) Helsinki marks the end of the epoch of the postwar period of cold war in Europe. Helsinki does not mean a definite end of the process of detente. It opens up new spheres for peaceful coexistence, for economic, scientific and cultural cooperation, and for the exchange of guiding ideas, for the future. It is necessary now to make the detente irreversible and to make the opportunities that are offered available for all the continents.

(d) All the signatories of the Final Act must remain true to their signatures. They are united in the belief that the Ten Principles of the Final Act form a single whole. He who violates any of the principles for selfish ends threatens the whole group of principles. Therefore it is important to enforce consistently and patiently the implementation of the total results on a wide scale.

(e) Helsinki constitutes a decisive step on the way to political detente and to better understanding among nations. Dynamic steps must be taken with the aim of achieving military detente and disarmament.

(f) Better economic and scientific cooperation between the antagonistic blocs will free the economic potential. It is necessary now that Europe contribute to the establishment of a New International Economic Order.

(g) Helsinki corresponds fully and totally to the UN principles in their universality. It is important to respect the sovereignty of each state and to prevent erroneous and misleading formulas and formulations ("Super-Powers", "North-South Contradiction") from appearing and not to question these generally accepted principles.

(h) The Helsinki results have not eliminated the forces opposing detente and their anti-communist objectives. They are seeking new forms of existence. It is, therefore, important for all

peace-loving forces to be vigilant and to counter the attacks of the enemies of peace so as to prevent an outbreak of a new cold war. Special attention must be paid to attempts at waging a fresh psychological war.

(i) The Helsinki Agreement does not mean eliminating the efforts of socialism against capitalism for a better future of mankind. On the contrary, it calls for a reinforcement of the struggle. But it provides the necessary prerequisites for solving differences through peaceful means.

(k) Churches, Christians, ecumenical organs such as the CPC, BC, CEC, WCC, and the Holy See have contributed to the success of Helsinki. Now it is important for everybody to increase their efforts to mobilize all Christian forces to spread the ideas and to implement the objectives of peace, detente and liberation. The seminar participants welcomed with pleasure the announcement that at the beginning of 1977 the CEC will organize a colloquium in support of the Helsinki results. Equally great attention was devoted to the World Religious Conference for Lasting Peace, Disarmament and Just Relations among Nations which will be held in Moscow in the spring of 1977.

(6) Delegations of the participants were received by His Holiness Patriarch Maksim and by Stoino Barymov, Chairman of the Committee for Church Affairs of the Bulgarian People's Republic.

At the close of the seminar, His Holiness Patriarch Maksim of Bulgaria gave a reception for all the participants and thanked them for the successful results of the debates. The participants, on their part, expressed their gratitude for the hospitality and excellent working conditions provided by the Bulgarian Orthodox Church.

* * *

The Russian Orthodox Church was represented at the seminar by Archpriest Mikhail Turchin, editor of the journal of the Central-European Exarchate, *Stimme der Orthodoxie* and Father Vladimir Mustafin, staff member of the Department of External Church Relations of the Moscow Patriarchate.

Conversations with Pax Christi Internationalists in Leningrad

In connection with the visit of the Pax Christi Internationalists delegation to the Soviet Union, we should recall that the first meeting between theologians of the Russian Orthodox Church and representatives of Pax Christi took place in Vienna from November 18 to 20, 1974 (see *JMP*, No. 2, 1975, pp. 37-39). At that time both sides expressed the wish to continue such meetings; thus, the present return visit by the Pax Christi leaders to our country is a continuation of this inter-Christian dialogue.

The delegation, headed by His Eminence Bernard Cardinal Alfrink (the Netherlands), President of Pax Christi, arrived in Leningrad on April 22, 1976. The guests had a very full programme prepared for them, including viewing the cultural and historical sights of Leningrad, and becoming acquainted with the city's religious life. On April 23, Good Friday, the guests attended the Bearing Forth of the Shroud in the Cathedral of the Holy Trinity and the Easter service led by Metropolitan Nikodim of Leningrad and Novgorod. They also prayed in the Cathedral of St. Nicholas and the Epiphany. Thus, the members of the delegation who, for the most part, were visiting our country for the first time, were able to directly observe the religious life of the Russian Orthodox Church.

* * *

The first session took place under the chairmanship of His Eminence Metropolitan Nikodim in the Leningrad Theological Academy on Monday, April 26. After this, the heads of the delegations rotated the chairmanship between themselves. The discussion took place under the general heading of "East and West from the Christian Point of View, Today and Tomorrow". The Pax Christi members who took part in this discussion were the Right Reverend Luigi Bettazzi, Bishop of Ivrea and president of the Italian section of Pax Christi; Karel ter Maat, General Secretary of Pax Christi (the Netherlands); Pro-

fessor Jean Raes, member of the International Presidium of Pax Christi (Society of Jesus, Belgium); Heinz Theodor Risse, vice-president of Pax Christi (Federal Republic of Germany), and Father Vim Rood (the Netherlands). The delegation from the Russian Orthodox Church included His Eminence Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe and Chairman of the Holy Synod Commission on Christian Unity and Inter-Church Relations (head of the delegation); the Right Reverend Kirill, Bishop of Vyborg and Rector of the Leningrad Theological Academy; Archpriest Vasilii Stoikova, professor at the Leningrad Theological Academy; Hieromonk Avgustin Nikitich of the Holy Trinity Church *Kulich Paskha* and a lecturer at the Leningrad Theological Academy; Aleksei S. Buyevsky, Secretary of the Department of External Church Relations, and Aleksei I. Osipov, professor at the Moscow Theological Academy.

Participants in the meeting discussed the agenda. At the same time, the meeting was photographed and filmed by reporters at the request of BBC. Finally, when the organizational discussion was completed, the first two reports were read. In the absence of Jean Klein (France), member of the International Presidium, his report was read by Theodor Risse, vice-president of Pax Christi.

The report had as its theme European security and cooperation following the Helsinki conference. The author gave a positive evaluation of the signing of the Helsinki Final Act by the highest level representatives of thirty-three European states, the United States and Canada, which he termed an important milestone on the path to normalization of East-West relations. The Final Act, however, is only the first step to consolidating a security policy that can be carried out by countries with differing political systems. The Churches' task in connection with this is to recognize and acknowledge the positive character

of the Helsinki Agreements. Christians should help to ensure that European security and cooperation is understood as an irreversible process that will aid reconciliation among European peoples.

Professor Vasilij Stoikov spoke for the Russian Orthodox Church on this subject. His report dealt with relations between Eastern and Western countries in Europe in security and cooperation, as well as in culture and other areas. Today, Father Vasilij said, the peoples of the world realize more and more the need for mutual understanding in order to carry out their common tasks. The interests of different countries and peoples have an ever increasing number of points in common. Therefore, Europeans in general should be concerned about maintaining peace on the continent, for it was in Europe, after all, that the Second World War began, a war that eventually encompassed sixty-one countries and led to the deaths of more than fifty million people, as well as to the destruction of an enormous quantity of material and cultural treasures. At the present moment, one can say that the confrontation between East and West, typical of the postwar period, has given way to negotiation and various other forms of cooperation aimed at achieving peace and security.

The primary task at present remains the question of ending the arms race and bringing about step-by-step disarmament. Many useful meetings on this subject have taken place recently. A valuable initiative was provided by the British forum in York, which noted that disarmament was necessary not only to eliminate the danger of war, but also in order to counter pollution of the environment, to rationalize use of the earth's resources and the world ocean, and to develop the economy, education, medicine, etc. The 5th General Assembly of the World Council of Churches also adopted a special resolution suggesting practical measures for bringing about disarmament. The resolution states that disarmament should be one of the main tasks of the WCC, of each individual Church and of all Christians, who should work and pray for disarmament. At the end of March 1976, a meeting took place in Moscow between the religious leaders of thirty Asian, African,

American and European states. The participants in this meeting also discussed questions relating to peace, detente, and disarmament.

It is essential to emphasize the importance of the international negotiations in Vienna on decreasing armed forces and armaments in Central Europe. The success of these talks would undoubtedly stimulate detente, which in its turn would lead to further progress in disarmament. The Treaty on Non-Proliferation of Nuclear Weapons is also highly important, and its significance only increases with time. One contributing factor is the number of European states that joined this treaty in 1974-1975: Italy, Belgium, the Netherlands, and Luxemburg. It is significant that such a highly-developed country as the Federal Republic of Germany has also joined the list of signatories.

The most impressive achievement has been, of course, the Helsinki conference which, with its Final Act, opened a new era in inter-state relations. The conference was an important stage in the struggle for the final recognition of the changes that have taken place on the European continent as a result of the Second World War and in the postwar period, and for the development of cooperation, useful both for all the European countries and for peace in general. Thus, broad prospects open up before Europe for its transformation into a continent where cooperation between all the constituent states, regardless of their social system, is the keynote. The outcome of the Helsinki conference was warmly approved by all peace-loving forces, including the Christian public and ecclesiastical organizations. Document No. 5 of the Nairobi Assembly, for example, spoke of the Helsinki Declarations as coinciding with the current Christian understanding of the demands made by a just society. In its special resolution "Disarmament and the Helsinki Agreements", the 5th Assembly noted that the various ecumenical organizations (the World Council of Churches and the Conference of European Churches, for instance), as well as individual European Churches had played an active role in bringing about the signing of the Hel-

sinki Agreements. Therefore, they saw these agreements as a symbol of hope in a world torn by conflicting ideologies and interests. The assembly urged the world's states to carry out all the points of the Helsinki Agreements without delay. The assembly also indicated that the Churches could contribute significantly to realizing the Helsinki decisions by drawing on their experience in establishing international contacts, and on their humanitarian work.

In summation, Father Vasilii stressed that after the success achieved at Helsinki, one could look optimistically to the future for the development of mutual relations between European states. However, optimism should not give rise to complacency, but should, on the contrary, stimulate efforts towards realizing the Helsinki decisions in practice.

During the discussion of the reports, the representatives of Pax Christi asked if the doctrine of ideological struggle didn't strike at the very basis of detente. In reply, Bishop Kirill said that there were ideological differences of opinion in our country between believers and nonbelievers, but that this did not prevent them from working together in practical matters. This point can also be made about international relations in the era of detente. Special significance may be attached to cooperation between Christians in Eastern and Western European countries, who belong to different socio-political systems but hold their Christian views in common; these Christians can successfully seek solutions to problems facing humanity which is divided into two camps.

During the discussion, which continued late into the evening, other questions concerning European security and cooperation were also dealt with. The participants in the discussion were satisfied with the exchange of views and the usefulness of their dialogue.

The talks continued on the morning of April 27. Bishop Luigi Bettazzi (Italy) and Professor Jean Raes (Belgium) gave a joint report on the subject of "Relations between Europe and the Third World". The report stated that the industrially-developed European states were building their future on the economic subjugation of the

Third World countries. Even development aid to the Third World is one of the means of reinforcing this dependence. The report also noted that the newly-independent states were trying to create a common front, to regain their own economic resources, and to establish control over exploitation of these resources. They are striving to become equal partners in bringing about a new international economic order. The report posed several questions related to this: what sort of action should the Churches take for man's liberation? What was the present position of our Churches on this question? In conclusion, the report tried to find an answer to these questions and stated that the role of ecclesiastical organizations, like Pax Christi and others, was to participate in initiatives directed towards the recognition and solution of problems concerning the Third World, particularly allowing the Third World countries to work out their own problems, using their own potentials.

Immediately after this report, there was a discussion during which Aleksei S. Buyevsky clarified the position of the Russian Orthodox Church on the developing countries' problems. One should not oppose Europe as a whole to these countries, he said, considering the fact that the socialist countries were giving a great deal of help to the Third World on an entirely different basis from that given by the West. Industrialization and development of an independent economy are the principles guiding the socialist countries in their aid to the Third World. The opposition often set up between the "rich North" and "poor South" is an artificial one; one should analyze the relationship between capital and labour in every country. Problems should not be discussed in geographical categories, but in socio-political terms.

After clarifying the various positions on these controversial questions, Professor Aleksei I. Osipov read a paper that in some respects responded to the questions posed in the preceding discussion period. The report, entitled "International Problems, Including That of the Third World", said at the very beginning that humanity as a whole must make a real effort to settle



His Eminence Metropolitan Nikodim of Leningrad and Novgorod presenting an Easter egg to His Eminence Bernard Cardinal Alfrink during divine service on April 26, 1976 in the Leningrad Holy Trinity Cathedral. On the right: Bishop Luigi Bettazzi

a whole series of tasks. Our epoch is characterized by the effacing of distinctions between global and local problems. These problems are of three different basic types, in that each treats of man's spirit, soul, and body differently.

1. *Spiritual problems:* The first problem directly affecting the spiritual side of man's life is the decline of religion in the world, although man's very existence is conditioned, according to the Holy Scriptures, by the existence of faith on earth. Unfortunately, attempts at solving this problem have been limited to reorganization of external structures. If only the enormous means that the Church spends on her external form of life were to be used for the renewal of spiritual life, Christianity would undergo a significant change in its position in the world, as would the world as a whole. The rights of man are one of the controversial points in the dialogue between East and West, including the Third World. The problem of man's rights is an extremely complex one, and its solution can only be found in relation to the interpretation of these rights, their

limitations, and their relationship to the existing legislation of each individual country.

2. *The Problem of International Relations:* The consolidation of detente is a task of the first order here. Only persistent, varied efforts can bring about the long sought-for peace on earth. Fears that detente in Europe will increase the dependence of the Third World on the "rich North" are unfounded. Realization of the programme for peace and cooperation in Europe will allow not only the European states, but the whole world in some measure, to divert part of their military budgets towards economic and cultural development, and to aid the developing countries. Despite the world's highly developed civilization, there are still two phenomena that detract greatly from all that man has to be proud of. These two phenomena are colonialism and racism. Theological and moral censure of racism is one of the present tasks for Christians in both the East and the West, and in this way they can show their Christian attitude towards the peoples of the Third World that are enduring the greatest hardships.

3. *Material Problems:* The totality of world problems most closely related to the Third World includes a whole series of questions directly affecting our human flesh (Job 1. 11; 2. 4-7). The economic, ecological and demographical problems are the most important among them. The question of a just distribution of material wealth in the world demands an immediate solution. One possible solution is realization of the decisions made by the 6th Special Session of the UN General Assembly in 1974 for establishment of a new international economic order. However, it is becoming increasingly evident that all mankind's problems, worldwide and local, social and personal, in the final analysis come from modern man's inadequate spiritual and moral level especially that of the modern Christian and the inhabitants of the highly-developed states. Therefore, the task of every Christian, concluded Professor Aleksei I. Osipov, is to make the maximum effort towards the formation of a new man, *which after God is created in righteousness and true holiness* (Eph. 4. 24), in the spirit of sincerity, trust and mutual help.

In the discussion that followed this report, an interesting question was raised relating to the Church as seen within the institutional and historical framework. Explaining his understanding of the problem, Bishop Bettazzi brought up the example of episcopal service. It was no secret, he said, that the missionaries who brought the Holy Scriptures to the countries of the Third World went there in the wake of colonial troops. For this reason, to the present day in the developing countries there was a definite conception of the Church as connected with colonialism. This was an institutional question that remained to be solved. At present, the majority of bishops in the Roman Catholic Church were from the developing countries. They realized their influence on the Third World and were trying to cleanse the ecclesiastical structures of their historical accretions.

The exchange of views could have continued for a long time, but unfortunately strict limitations of time forced the participants to proceed to the next report.

The report delivered by Hieromonk

Avgustin Nikitin dealt with the question of the Churches' role and their relationship, and with theological aspects of peace. The report noted that the common historical life of the East and West had existed from time immemorial. Ancient Greece and the Roman Empire were not exclusively European—neither geographically, nor politically, nor culturally. The history of other peoples that acquired historical significance in the Middle Ages—the Turks, Mongols, and Arabs—also exceeded the boundaries of purely East or West. The history of Byzantium was impossible to consider independently of the history of Persia, Turkey, and the Arab Caliphate. Russia also stood at the historical crossroads between East and West, and was strongly influenced by both. When speaking of the Kievan state and Muscovite Russia, one also had to speak of the Mongol Empire and Tamerlane. Thus, if the history of Eastern and Western peoples in the Middle Ages was considered as a whole, their historical unity was undoubted. Nevertheless, the division between East and West, and their opposition to each other, took shape in mankind's awareness over a long period of time, reaching its height in the latter part of the 19th century.

Arriving at the major theme of his report, Hieromonk Avgustin stressed Christianity's role in bringing about peace on earth. From the very beginning, Christianity has claimed to be a universal religion with the task of uniting people in one single, spiritual union, regardless of their nationality, social position, etc. (Col. 3. 2). The Holy Fathers and Teachers of the Church saw peace as a universal and natural law. The Blessed Augustine said that the goodness of peace is so great that even in ordinary life conditions on earth, man, as a rule, hears of nothing with such pleasure and desires nothing so heartily, nor in the end can he find anything better. Unfortunately, this lofty conception was significantly distorted in contact with reality. Nevertheless, the Church never forgot her lofty vocation—the safeguarding of peace. At the very height of the wars in the Middle Ages, the Church preached reconciliation and eternal peace, *Pax Dei* and *Tregua Dei* to the warring

sides. Those who broke the peace were excluded from Holy Communion and Christian burial. The Church participated in concluding many major peace treaties, and the Church's representatives more than once forestalled clashes between adjacent states.

However, if we recall the projects for eternal peace that were advanced, particularly in the Renaissance (18th century), we will notice that they were secular in character and were developed by philosophers (Spinoza, Rousseau, Saint-Pierre, Hobbes, Locke, Kant, and others) most of whom made no secret of their indifference to religion. Despite this, all these projects would have been unthinkable before Christ and were by no means independent of Christian concepts. Although they were secular, these projects had a firmly Christian basis, in that they set out to establish freedom, equality, and brotherhood. Thus, a new epoch took shape as a result of the triumph of Christianity, although this influence might not have been noticeable at first sight.

The Church's long experience enables her to analyze mankind's long historical journey and to present the Christian point of view on the future of West and East. This can only be done by taking into consideration the history of all mankind. There can be no Christian conception of the historical process limited to Europe or Asia, West or East. Only the history of mankind as a whole, as a participant in the Economy of Salvation, can be an object of study. The ancient Greeks and Romans had a conception of society in its ideal state, which they called mankind's "golden age". This idea has constantly inspired mankind to struggle against whatever prevented attaining this ideal society. Dostoevsky says, with particular fervor, that the Golden Age was the most improbable of all dreams, but one for which men have died and prophets have been killed, and without which people do not want to live or even die. This dream is to a great extent a reality for those who believe in the Saviour, for Christ is our peace (Eph. 2. 14) and came to reconcile enemies *unto God in one body by the cross having slain the enmity thereby* (Eph. 2. 16). Saying unto His disciples *have peace one with*

another (Mk. 9. 50), the Lord established the eternal law of human relationship. Therefore, the realization of God's gift, *Pax Christi*, is the obligation of every Christian, who must *keep the unity of the Spirit in the bond of peace* (Eph. 4. 3), both with those near and far (Eph. 2. 17), and with his own conscience.

After the report by Father Avgustin, Father Vim Rood (the Netherlands) read a short paper on "Some Aspects of the Churches' Role in the Struggle for Peace and Justice on Earth". He stated that, although peacemaking was man's essential and permanent task at all times, Christians were particularly obliged to realize their mission. Christians should learn to live in the midst of constant difficulties, but not to regard these difficulties in a purely negative light. Christians should not despair because the results of their efforts to attain their ideal often seem unsatisfactory. Father Vim Rood's paper also posed a number of questions relating to the Russian Orthodox Church's peacemaking and participation in inter-Christian dialogue, etc. During the discussion period that followed, Metropolitan Nikodim gave exhaustive answers to all the questions raised and illustrated his points by means of concrete examples.

When the discussion on all the reports ended, Karel ter Maat, General Secretary of Pax Christi, made a suggestion relating to future discussions. He announced that Pax Christi was planning a conference on European security to take place in the autumn of 1977. This would be a good opportunity to invite representatives of the Russian Orthodox Church to take part in the planned conference. The following themes are to be discussed: disarmament, development, the rights of man, and survival. Metropolitan Nikodim thanked him for his suggestion on behalf of the Orthodox participants and expressed his hope that the projected conference would take place.

The working part of the day concluded on this note, and the participants were invited to the Cathedral of the Holy Trinity to attend evening service. His Eminence Metropolitan Nikodim of Leningrad and Novgorod received

Easter greetings from the clergy and flock of the metropolity in the presence of a large congregation. Archpriest Pavel Krasnotsvetov extended Easter greetings to His Eminence on behalf of the clergy. Then the Deputy Dean of the Holy Trinity Cathedral, Archpriest Igor Ranne, read out the Easter Message from Metropolitan Nikodim to the clergy and flock of the Leningrad and Novgorod Metropolity. At the conclusion of evening service, His Eminence Nikodim delivered a welcoming address to the guests from Pax Christi and asked the head of the delegation, His Eminence Bernard Cardinal Alfrink, to say a few words to the worshippers. Cardinal Alfrink expressed his joy at the fact that he was visiting the Soviet Union at Eastertide. He also spoke of the necessity for each Christian to be a peacemaker and noted with satisfaction the useful results of the conversations. In conclusion, he gave a Paschal benediction to the worshippers present.

On the morning of April 28, the final session of the working group took place. A document was drawn up and discussed, detailing the successful results of the meetings. The text of the communique (see N. 7, p. 53) was approved by all the participants and the remaining time was spent in friendly discussion. Metropolitan Nikodim spoke of the Russian Orthodox Church's participation in the ecumenical movement, from the very beginning of the present century up to the present moment. His Eminence Bernard Cardinal Alfrink in turn gave a short history of the genesis of the Pax Christi organization. The movement grew up in the latter years of the Second World War. The German concentration camps had Catholic inmates from various countries—from France, Austria, the Netherlands, Germany, etc. They conceived the idea of the necessity to do everything possible to prevent a repetition of the horrors of this world war. Soon after the end of the war, the Pax Christi Internationalis society was formed, uniting Catholics in various countries of the world on the basis of peacemaking. One of the society's tasks is the study of war, reconciliation, and peace. In Europe Pax Christi has branches in Belgium, Great Britain, West Germany, Italy,

France, and other countries. There are also Pax Christi branches in Africa, America, and Australia. The international president of the society must always be a bishop, as the head of a movement made up of members of the clergy and laity. Cardinal Alfrink has held this post from 1965 to the present day. His Eminence spoke of the close ties existing between Pax Christi Internationalis and the Pontifical Commission *Justicia et Pax*; some clergymen are members of both organizations. Pax Christi also has good relations with the international Catholic organization Pax Romana. Working for peace is the primary task of each and every Christian.

Bishop Kirill, Rector of the Leningrad Theological Academy and Seminary, spoke in his turn about the participation of representatives of the Russian Orthodox Church in the work of the WCC general assembly, which met in December 1975 in Nairobi, Kenya.

* * *

At the end of the session, Metropolitan Nikodim invited all the participants to his residence, where a dinner was given in honour of the guests. At the end of the dinner, which took place in a relaxed atmosphere, Metropolitan Nikodim offered a toast to the guests' health, especially to Cardinal Alfrink, and to future cooperation between Christians in the cause of peace. Cardinal Alfrink thanked Metropolitan Nikodim for his hospitality, thanked all the participants in the conversations for the successful work, and expressed his hope that a new meeting would take place within the next two years. At the end of the meal, Cardinal Alfrink said the closing prayer at the request of Metropolitan Nikodim.

... The seven-day visit of the guests to Leningrad passed quickly, and it was soon time for their departure. Despite the heavy snowfall that had taken place that day, the guests went to the airport where, as it transpired, although it was already the end of the second spring month, a snowstorm had begun and flights were cancelled until the next morning. In order not to disrupt the Pax Christi delegation's further programme, the guests departed that evening by train for Helsinki.

Hieromonk AVGUSTIN NIKITIN



Consecration of a Georgian Bishop

The consecration of Bishop Grigoriy of Alaverdi (Georgy Tsertsvadze) was solemnized during Divine Liturgy in the Sion Cathedral of the Dormition in Tbilisi on May 23, 1976. The Liturgy and consecration were led by His Holiness David, Catholicos-Patriarch of All Georgia, assisted by Metropolitan Zinoviy (Mazhuga) of Tetritskaro, Bishop Gairoz (Keratishvili) of Tsilkani, Rector of the Georgian Orthodox Seminary, and Bishop Georgiy (Gongadze) of Manglisi. The hierarchs were assisted by Archpriest Pakhomiy Oboladze, dean of the Sion cathedral, Archimandrite Sokrat Chulukhadze, Archpriest Amiran Shengeliya, Father Parfeniy Aptsiauri, and Hieromonk Gavriil Urgebadze. The ektenes were said by Protodeacon Amvrosiy Akhobadze and Deacon Revaz Moseshvili of the cathedral. The Georgian clergy faithfully adhere to the ancient tradition of offering Easter greetings throughout Eastertide, till the Apodosis of Easter. For instance, when one approaches a bishop or a priest to receive his blessing, he will say "Christ is risen!" The same occurs when one is given the ablution (wine mixed with warm water) and a prosphora. We were also deeply impressed by the piety and prayerful devotion of the clergy and worshippers, especially the women.

Divine Liturgy was preceded by the welcome, entrance prayers, and vesting of His Holiness, the Patriarch. After he was vested the reading of the Hours began for which

the fully vested hierarchs, proceeded from the sanctuary to the dais. Then the protopresbyter and protodeacon led the nominee from the sanctuary to a large eagle, with its head pointed West, spread before the dais where the Office of Confession of Faith was read. The Georgian office is similar to the Russian and consists of three parts: the reading of the Niceno-Constantinopolitan Creed, the reading of the specially lengthy Confession of Faith in the Son of God, and finally the hearing of the canonical vows of the bishop elect. Giving his blessing for the beginning of Liturgy, His Holiness the Patriarch said in Church Slavonic *Glory to God, in the highest, and on earth peace, good will toward men*. Divine Liturgy was celebrated in Georgian but several choral works were sung in Church Slavonic. The choir sang excellently. The students of the Georgian Orthodox Theological Seminary who attended the service and the consecration sang the Trisagion, and "Many Years" to the hierarchs after the Trisagion, "Lord, have mercy upon us!" at the fervent ektena during the petition for the Primate of the Church, and "Lord, have mercy upon us!" and



Left to right: His Holiness and Beatitude Catholicos-Patriarch David V, Metropolitan Zinoviy, Bishop Georgiy, Bishop Gairoz at the consecration of a Georgian bishop



Bishop GRIGORIY of Alaverdi

"Axios" during the consecration. The students' choir was conducted by the protopresbyter; the deacons and all the clergymen in the sanctuary joined in the singing.

The consecration was solemnized during the Trisagion with no external differences from the Russian office; apart from the laying of the opened Gospel with the text downwards on the head of the bishop being consecrated at the end of the office just before his investiture instead of at the beginning. The differences lie in the non-liturgical and liturgical robes and headcoverings worn by the clergy. Thus, the Catholicos-Patriarch wears a koukoulion similar in design to that worn by the Patriarch of Moscow, only black instead of white, with a cross embroidered on the forehead and with Seraphim on the parts draped over the shoulders. The Patriarch alone celebrates Liturgy in a mitre with a cross. The Patriarch's mantle is bluish in colour. Georgian metropolitans wear black epanokamelaukions instead of white.

Divine service ended about 3 p. m., Tbilisi Time (about 2 p. m., Moscow Time). The sermon was delivered by His Holiness the Patriarch, to hear which all of the hierarchs and priests came out onto the solea. After the dismissal, the crozier was presented to the

newly-consecrated bishop. The new bishop came out of the sanctuary to the solea in his mantle and epanokamelaukion, accompanied by His Holiness the Patriarch and the other hierarchs without their mantles. Presenting the crozier to the new bishop of the Georgian Orthodox Church, His Holiness Patriarch David delivered the following exhortation:

"Your Grace, Bishop Grigoriy, beloved brother and fellow servant in Christ, today, through the laying on of hands of the venerable hierarchs and the action of the Holy Spirit, you have assumed the lofty dignity of bishop of God's Church, we welcome you, our new brother by the grace of Christ, and pray together with you *that ye receive not the grace of God in vain* (2 Cor. 6. 1).

"For more than ten years I have been watching and observing you, and the time has come when it has pleased the Lord to call you to higher, episcopal service. We believe that everything is worked according to God's beneficent will for each one of us in this earthly life, and therefore it is not by chance that you have been chosen in your declining years, but the will of God.

"Pastoral service is not new for you. As a priest you have for many years preached the Gospel of the Kingdom of God, have offered the Lord spiritual gifts and sacrifices for your sins and for human ignorance, and have led the flock entrusted to you towards salvation. Episcopal service is above all a highly responsible and noble feat. Therefore St. Paul writes: *This is a true saying, If a man desire the office of a bishop, he desireth a good work* (1 Tim. 3. 1).

"The Holy Spirit chooses the bishops (Acts 20. 28). If the Holy Spirit has willed to choose someone for episcopal service, He shall not abandon His chosen one as long as the chosen one himself does not depart from Him by sinful deeds.

"We do not doubt that your many years' service as a priest has been a useful and instructive school. However, ecclesiastical custom compels us to admonish the new bishop before he assumes independent jurisdiction over the flock entrusted to him.

"When the bishop is demanding towards his clergy and strict towards himself, then his service is fruitful. Choose faithful and honest fellow workers, for 'salvation is often good counsel'.

"It is proper for the bishop to be always prayerfully concentrated, intent and sparing of words, remembering St. Nicholas whom the Church venerates also for his 'modesty' which was confirmed by his silence'.

"Maintain proper magnificence and be fervent in the service of the Church, but do not submit to self-indulgence. Beloved brother, Divine Providence has called you to service in the town of Telavi on the seat of our Reverend Father Iosif, Bishop of Alaverdi (6th century). We believe that he will intercede for you and for your flock.

"And now take this crozier, the symbol of archpastoral service, step up on this dais and bless the worshippers, who have participated in your consecration by their prayers."

The sermon was a heartfelt and fatherly admonition, speaking not only of the loftiness, the responsibility and difficulty of episcopal service but of the fact of being through grace anointed to it; that the admonition was given in all sincerity and warmth could be seen from His Holiness' entire appearance, his look and motions. While speaking, he touched the hand or the crozier of the new bishop, or indicated the worshippers with a wave of his hand, or prayerfully gazed at the High Place or at the altar. The faithful gathered in the cathedral listened reverently to the Primate of their Church and crowded around the ambo.

Then the new bishop proffered the holy cross to the assembled worshippers to kiss.

* * *

Bishop Grigoriy of Alaverdi was born in 1910 and received his religious education in the Telavi Theological School. In 1948, he was ordained deacon and soon afterwards priest. He served in the churches of St. George and of the Transfiguration in Telavi. He was awarded a number of times by the Supreme Authority of the Georgian Church, including a mitre. The Holy Synod of the

Georgian Church under the chairmanship of the Catholicos-Patriarch nominated him Bishop of Alaverdi on May 21, 1976. Bishop Gaioz of Tsilkani administered the monastic vows under the name of Grigoriy.

Alaverdi Diocese, where the Right Reverend Grigoriy will carry his episcopal service, is one of the oldest dioceses in the Georgian Church and is the spiritual centre of Kakhetia, an ancient, historically well-known region of Georgia, famed for its magnificent vineyards.

The Sion Cathedral of the Dormition in Tbilisi, where the new bishop of the Georgian Orthodox Church was consecrated, is a stone and brick structure, cruciform in shape, with three naves, a typically Georgian roof with a double slope, and a high, pyramid-shaped octagonal cupola on four pillars and a tent-roof. The exterior of the church is decorated with high reliefs in the form of crosses, trees, animal figures, and stone ornaments. The interior is covered with frescoes. The modern paintings were done in 1850 by a Russian painter, G. G. Gagarin, a Byzantine art specialist. G. G. Gagarin restored the frescoes in the sanctuary and in the centre of the church following the traces of the old painting in the Tbilisi cathedral and taking as models the paintings in early Georgian churches; the western part he painted entirely anew. The icons were done in encaustic. The choir loft in the western part of the church was built in 1902.

To the right of the apse is the sacristy and to the left, the prothesis. The cathedral has one altar only. The Church of St. Michael the Archangel (17th century) adjoins the cathedral on its southern side. In the yard above the former gates stands the old belfry (15th century), almost entirely destroyed in 1795. The present belfry was built later.

The foundation of the cathedral was laid in the reign of Vakhtang I Gorgasala (452-502), the founder of Tbilisi, and was completed in the first half of the 7th century in the reign of King Ardanase. The edifice that stands today dates back to the 10th and 11th centuries. During the whole of its long and tortuous history, the cathedral has

been destroyed by foreign invaders more than once, and each time has been rebuilt in its former grandeur and original beauty. The last and worst destruction was in 1795 when, along with the whole of Tbilisi, it suffered from the invasion of the Iranian shah, Aga Mohammed-Khan; the city was turned into a heap of ruins and its inhabitants carried off into captivity or killed in revenge for Eastern Georgia's developing relations with Russia. Upon leaving the cathedral, the shah ordered it to be burned down, as a result of which everything in it was badly damaged, especially the early icon-painting in its western part.

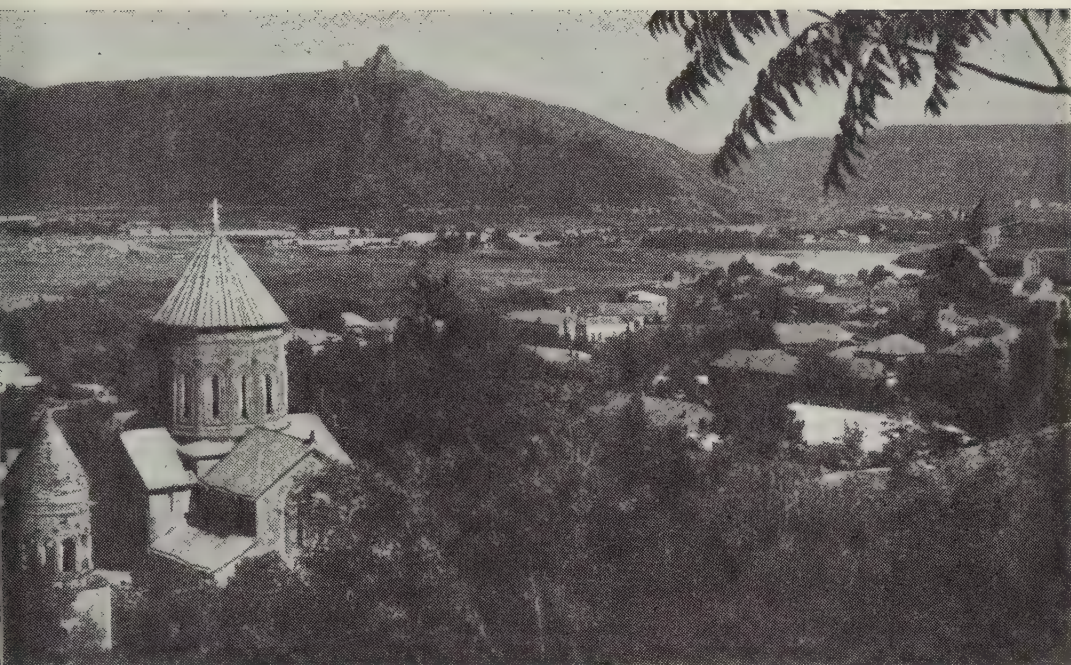
Here are a few more facts from the cathedral's chronicle. In the 13th century, in the reign of Queen Rusudan of Georgia, the chief of the Khorezmites, Dzhelal el-Din, captured Tbilisi and ordered a staircase to be built from the bridge across the Kura River to the cathedral's cupola, the tent-roof to be taken down, and a throne built for himself on the cupola. He then sat on this throne and watched the Christians, who refused to blaspheme the icons of the Saviour and the Mother of God set up on the bridge, being beheaded and thrown into the river. The cathedral itself, like the other churches in the city, was turned into a stable, on Dzhelal el-Din's orders. It is calculated that 100,000 people from Tbilisi and its environs died at that time. In 1522, Shah Ismail of Persia robbed the Sion icon of the Mother of God of its precious gems and metals, then had the icon placed on the same bridge and ordered all who refused to blaspheme to be killed, after which the icon was also thrown into the river. The icon was later found five kilometres down the river, on the left bank, by Kakhetian shepherds, who took it to King Leon I of Kakhetia. The latter had the icon richly decorated and returned it to the cathedral. However, one of his descendants, Konstantin (Mahomet Kuli-Khan), a convert to Islamism, captured Tbilisi in 1724, pillaged the cathedral and stripped the icon, and had it thrown into the river again, after which it disappeared without a trace. A son of King Vakhtang VI, Prince Georgiy, and his wife, Maria (née Dolgorukova), who were

living in Moscow at the time, learning of this had a copy made from the copy of the original icon in their possession and sent it to the Sion cathedral.

During the invasion by Aga Mohammed-Khan, this holy icon was saved from destruction by the famous preacher, Protopresbyter Ioann Oseshvili of the cathedral, who succeeded in carrying the heavy icon out of Tbilisi upon his own shoulders at great risk to his life. In 1616, the soldiers of Shah Abbas pillaged the cathedral and in the fire that followed even the old stone iconostasis perished. The wooden iconostasis that was then built in its place burned down in 1795, Hieromonk Zosima of the David-Garedzha monastery afterwards built a wooden iconostasis faced with local gypsum, but this five-tiered iconostasis, which hid the sanctuary painting, was removed on the grounds that it was inconsistent with Georgian tradition. The modern one-tiered iconostasis in Byzantine-Georgian style was copied by G. G. Gagarin in 1850-1860 from an iconostasis in one of the churches of Staro-Shuamtinsky monastery (8th century). The icons in the iconostasis were done in Moscow in 1827-1828.

This cathedral is the official seat of the Catholicos-Patriarchs of the Georgian Church. The residence and offices of His Holiness are located in a small two-storey building nearby.

The cathedral has the most sacred relic in the Georgian Orthodox Church, the cross of St. Nina, Equal to the Apostles, who brought the Christian faith to Georgia. It was with this cross that St. Nina taught Christ's faith in the 4th century. According to tradition, St. Nina, a niece of the Patriarch of Jerusalem St. Juvenal, received the cross in Jerusalem from the hands of the Mother of God, Who instructed her to go to Iberia to teach the Gospel. St. Nina wore this cross given her by the Mother of God on her chest constantly, and it was used as a model for the missionary cross. This holiest of relics is surprising in its simplicity: the cross is made from two small vine twigs bound together with St. Nina's hair. After St. Nina's death (†342), the cross was kept in Mtskheta. Later it belonged to St. Shushanika, the wife of the Gover-



Mtskheta. Left: **Samtavro.** Right: **Sveti-Tskhoveli.** Across the river on the hill: **Dzhvari**

nor of Rani Province. Before her death St. Shushanika (†474) bid her confessor, Father Andrei, to take the cross to Georgia, but father Andrei was unable to fulfil his mission. Thus, the cross remained in various Armenian towns and monasteries, and it was only after the capture of the Armenian town of Ani by the Georgian King, St. David the Renewer (1089-1125) that the cross was returned to Mtskheta. In the 17th and 18th centuries, during enemy invasions, the cross was taken into the hills—either to the Church of the Holy Trinity (*Tsminda Sameba*) in Gergeti, near Kasbek, or to the Church of the Dormition in Ananuri. In 1749, the cross was taken to Russia by the Metropolitan of Tbilisi, Roman Eristavi. It was returned to Georgia in 1801 and placed in the Sion cathedral. The cross is located to the left of the iconostasis and is covered in brocade with another metallic covering made in the 14th century on top. This metal covering was made by Vakhtang III, and is embossed with scenes from the life of St. Nina, Equal to the Apostles. The cross can be seen through slits in the covering. In the course of the cross's many travels, the cross bar was broken at the place of

its juncture with the vertical twig, as a result of which the arms of the cross droop. To the right of the iconostasis are the revered Sion and Iberian icons of the Mother of God and the revered image of St. George the Victorious, the patron saint of the Georgian Orthodox Church, one of the most beloved saints of the Georgian believers (giving rise to the European form of *Gruzia*—"Georgia"). The cathedral also contains the ancient icon of the Saviour "Not-Made-by-Hands", sent to Georgia in the 6th century by a Georgian artist in Edessa, a copy of the Image Not-Made-by-Hands on the Edessa city gates.

The Mother of God's earthly abode—the Georgian Orthodox Church—is one of the oldest Christian Churches. The Apostles, Andrew the First-Called and St. Simon the Canaanite taught the Christian faith in the territory of what is Georgia today. The latter, according to tradition, died a martyr's death there and was buried in Abkhazia. Mass conversion to Christianity and the founding of the Georgian Orthodox Church took place in the first half of the 4th century in the reign of King Mirian of Georgia who, together with his wife, Nana, and the Georgian people as a

whole, were illuminated with the light of faith by St. Nina, Equal to the Apostles. St. Constantine the Great sent Bishop Ioann and priests to Iberia at the request of King Mirian in 335, and placed the Georgian Church, which had only just been founded, under the protection of the Apostolic Church of Antioch, headed at that time by St. Eustathius. A supreme bishop (in Georgian '*Mtavar*-Bishop') stood at the head of the Georgian Church, who was subordinate to the Antiochene Patriarchal Throne. But within a hundred years the Church of Iberia had become so strong that she was capable of an independent existence. In 467, Catholicos-Bishop Petr I, a Georgian by birth, was appointed to administer the Georgian Church and given extensive rights; the dioceses were headed by Georgian hierarchs, and monasteries and Georgian schools were being opened everywhere. From 1012, the Georgian Church was elevated to the dignity of Patriarchate, and her primate received the title: Catholicos-Patriarch. Western Georgia accepted Christianity later, in the 6th century. The country was divided into independent principalities many times, and each principality, especially in Western Georgia, had its own Catholicos for a long time—particularly Bichvint in Abkhazia and Imeretia. In the diptych of Orthodox Churches, the Georgian Orthodox Church today occupies sixth place, after the Patriarchates of Constantinople, Alexandria, Antioch, Jerusalem and Moscow. At present, the Primate of the Church is His Holiness and Beatitude David V, Archbishop of Mtskheta and Tbilisi, Catholicos-Patriarch of All Georgia (His Holiness is 140th in the Patriarchal line), elected in 1972 by the 11th Georgian Church Council. His Holiness governs the Georgian Church together with the Holy Synod, which includes the whole episcopate.

The Georgian Church has 15 dioceses. Eastern Georgia includes the Mtskheta and Tbilisi Archbishopric with subordinate bishoprics. Western Georgia, especially on the territory of the former Bichvint Catholicate, includes the Batumi and Shemokmedi, Sukhumi and Abkhazia metropolies, administered by metropolitans. The Archbishop of

Mtskheta and Tbilisi is simultaneously the Catholicos-Patriarch of All Georgia. The Mtskheta Archbishopric includes the dioceses of Tsilkani, Manglisi, Bodbe, Urnissi, Atskuri, Agarak-Tsalkim, Margveti, Kutaisi and Gelati, Tsageri and Nikortsminda. Several of these dioceses are also headed by the Catholicos-Patriarch himself. Batumi and Shemokmedi Diocese is headed by Metropolitan Roman Petriashvili, the oldest hierarch in the Georgian Church. The Diocese of Chkondidi also comes under his jurisdiction. Sukhumi and Abkhazia Diocese is headed by Metropolitan Iliya Shiolashvili who studied at the Moscow Theological Academy and is an energetic and active hierarch representing worthily more than once the ancient Georgian Church at pan-Orthodox and ecumenical forums. The Georgian episcopate also includes Metropolitan Zinovi of Tetri-Tskaro, who spiritually guides the Russian Orthodox community in Georgia, coming within the jurisdiction of the Georgian Church (*Tetri-Tskaro* means "white key" and is located 65 kilometres southwest of Tbilisi.) The Church of St. Aleksandr Nevsky in Tbilisi, where His Eminence Zinovi serves, is constructed in the Russian-Byzantine style. He is continually concerned about the order and beauty maintained in the church. Metropolitan Zinovi's residence is located in a small, modest house in the neighbourhood.

The spiritual and cultural heritage of the ancient Georgian Orthodox Church is exceptionally rich. Having accepted Christian culture from Byzantium, Georgia reworked it and created its own original, brilliantly beautiful style of religious art, which has produced many masterpieces. The ancient cathedral churches, and monasteries of the Georgian Church, her numerous holy icons and church requisites with their highly artistic ornamentation (the famous Georgian embossing) that have been preserved are beautiful. Many ancient Georgian manuscripts are famous and highly valuable as chronicles, as are the ancient books with magnificent miniature painting. Books and manuscripts were not only copied in Georgia itself, but outside its borders and in monasteries and schools founded by

Georgians or in which Georgian monks had long lived—on Mt. Sinai, in the Monastery of the Holy Cross in Jerusalem, in the Laura of St. Sabas in Palestine, on Mt. Athos, on the Black and Miraculous Mountains near Antioch, in Constantinople, in Bachkovo (Petritson) monastery in Bulgaria, etc. Many works of Georgian religious art like the Tsilkani and Khakhusi icons of the Mother of God are world-famous artistic treasures.

Yet one more church in Tbilisi is closely bound up with the glorious history of the Georgian Orthodox Church—this is the Church of St. David of Garedzha on St. David's Mountain, overhanging Tbilisi from the western side of the city. (The name of the mountain in Georgian is *Mtatsminda*, meaning "holy mountain" in old Georgian.) The pantheon of famous Georgian writers and political figures is also located on St. David's Mountain. The Church of St. David seems to stand in isolation from the city on the slope of the mountain. St. David was one of the thirteen ascetics who came, led by St. Ioann of Zedazni, from Syria to Georgia in the 6th century where they did a great deal for the development of Georgian religious literature and the renewal of monastic traditions. They founded the monasteries of St. Ioann of Zedazni, St. David of Garedzha, St. Shio and others equally famous in the history of Georgian monastic life and in Georgian hagiology. Many saints of the Georgian Church experienced great spiritual growth in these monasteries. A church was later built at the spot on the mountain where St. David's monastic cell had been, but this church has not been preserved. The cupolated church that stands on this spot today was built in 1855.

The ancient capital of Georgia, Mtskheta, is located near Tbilisi. According to Georgian chronicles, the name of the ancient capital comes from the Georgian forefather, Kartlos, and his son, Mtskhetos. Some philologists connect this name with the Georgian word *tskheba*, which means "to mould" or "to coat", "a place that is moulded and coated", i. e. a place well-defended against enemy invasions.

Another interpretation connects this name with the "Meskhs" or "Meshkhs", as the Bible called the first Georgians (Gen. 10. 2). Mtskheta is one of the most ancient settlements in Georgia. In ancient times, it was a large, populous fortress-city and served as the capital of Iberia for a thousand years—from the 4th century B. C. to the end of the 5th century A. D. Mtskheta was badly damaged many times in its existence during the numerous wars that the Georgian people had to endure throughout the whole of their history in order to protect their freedom, lives, and faith. Mtskheta is a spot that represents many sacred memories in the history of the Georgian people, and it has remained so to this day. It was here that St. Nina converted the Georgian people to the Christian faith and that the Georgian people were baptized. It is here that one of the holiest relics of the Georgian Church is to be found—the Life-Giving Pillar (*sveti-tskhoveli* in old Georgian), in which Christ's seamless robe is preserved.

The Samtavro Church of the Transfiguration, a famous monument of Georgian architecture (11th century), is also located in Mtskheta. This church was formerly the seat of the Samtavro bishops, who occupied an important place in the Georgian episcopate. When the seat was removed in 1811, a convent dedicated to St. Nina, Equal to the Apostles, was built there and the church became the convent's place of worship. It was constructed on the spot of the old wooden church, built by King Mirian in the 4th century in commemoration of Georgia's conversion to Christianity. The church is cruciform and cupolated. The main entrance is located on the southern side. The rich, sculptured ornamentations on the southern and northern walls are very interesting. Over the centuries, the church was damaged and pillaged many times, and in the 12th century, it suffered from an earthquake. It was restored in 1903. The tombs of King Mirian and Queen Nana are in the church, and nearby was St. Nina's cell at one time. A three-storey belfry, formerly also used as a watchtower, rises above the fence.

Adjoining the Samtavro church is the Georgian Orthodox Theological Seminary, the inheritor of and successor to the parish and monastic schools, and the Ikalto and Gelati academies in old Georgia. The future clergymen and churchmen of the Georgian Church receive their theological education there; the group of students is small, but it is a very warm, family-like unit. The seminary course is three years. It includes the study of theology and ecclesiastical history, church singing, various languages, including Church Slavonic, and other subjects. The history room has a display acquainting students with the history of their native Church. Of particular interest is a copy of the ancient miraculous Tsikani icon of the Mother of God (9th century), the holiest relic of the Tsikani Diocese.

In the centre of Mtskheta there is the old Patriarchal Cathedral dedicated to the Twelve Apostles, commonly called *Sveti-Tskhoveli* after the relic that is preserved in the Church. *Sveti-Tskhoveli* is the mother of all the Georgian churches and the seat of the Catholicos-Patriarch of All Georgia, where to this day the enthronization of the Catholicos-Patriarch takes place. It has experienced all the glory, beauty, and pride of the Iberian land, as well as all its sorrowful martyrdom in the past, and has been a witness to its indestructible Orthodoxy. The cathedral was founded, according to tradition, by King Mirian, who built a wooden church on the spot where a mighty tree had grown out of the grave of the Righteous Sidoniya, preserver of Christ's seamless robe, brought hither from Golgotha by her brother, Eliaz, an inhabitant of Mtskheta. The tree itself was cut down when the church was being built, one part was used for timber and from the rest several large crosses were made. From the standing tree trunk myron began to flow, and this was the origin of the "Life-Giving Pillar", as it has been called since ancient times. The Life-Giving Pillar has long had a stone fence and a canopy to protect it. The Georgian Church observes the Feast of Our Lord's Robe and the Life-Giving Pillar on October 1, according to the Old Style (Julian Calendar), to which the

Church adheres. Later the wooden church was replaced by a stone basilica, which was destroyed by foreign invaders in the 10th century. Today's structure goes back to the early 11th century, and was built by the architect, Arsukisdze. The church was almost entirely destroyed by Tamerlane, who invaded Georgia eight times, bringing death and destruction. During one of his invasions, Tamerlane ordered the foundations of the four pillars supporting the cupolas to be undermined; the church should have collapsed, but the pillars were so strong that they continued to support the upper part of the church. It continued to stand in this precarious condition until the reign of King Aleksandr (15th century), when it was rebuilt. There are many Georgian kings buried there, including Vakhtang Gorgasali and the last Georgian kings in the 19th century—Irakli II and Georgiy XII. The ancient foundations have recently been excavated and they can now be seen in the cathedral floor covered over by glass. The cathedral is cruciform and cupolated; it has a long nave, a high drum and cupola, with a closed tent-roof. The iconostasis is one-tiered. The painting in the sanctuary was retouched in 1892 by the artist, I. Pich. Certain individual frescoes dating from the 16th and 17th centuries, have been preserved; the façade, cornices, window casings and doors of the temple are decorated with old Georgian ornamentation. The sanctuary's distinctive feature are the bishops' seats set in high niches on a level with the throne and fanning out in semicircles from it. The churchyard is surrounded by a crenelated wall. The residence of the ruling bishop of the Tsikani Diocese is near the cathedral, inside the wall.

Another shrine in Mtskheta is the Church of the Holy Cross (*Dzhvari-sakdari*). According to tradition, it was here that St. Nina first erected her cross on Georgian soil. After she had converted Georgia to Christianity, she retired there, away from the vanities of the world. The church is picturesquely located on the rocky bank of the Aragvi River opposite Mtskheta, and is considered one of the oldest Georgian churches. It was built in the latter part



consecration of the Church of St. Nicholas
Vladivostok, Khabarovsk Diocese, May 8,
1951. Bishop Serapion consecrating the altar
and ordaining a subdeacon Below: The pro-
cession round the new church

See p. 34.





The icon of the Prophet Elijah in the Church of the Presentation of Our Lord in Peski Village, Volokolamsk Deanery of the Moscow Diocese, where there

is a side-chapel dedicated to the Prophet Elijah, the patronal feast, August 2, 1976

the 6th and early part of the 7th centuries. It seems to be growing out of the rocks, crowning their cone-shaped summit—the old Georgian architects knew how to make use of the landscape—in building architectural ensembles. The church is cruciform with the main entrance on the southern side. It is made from large slabs of rough-hewn stone with an extremely high-vaulted roof. The cupola is low, which attests to the antiquity of the church. There is an elevation for St. Nina's cross (made from the tree that grew over Christ's tomb) in the centre. The simplicity and logic of the architectural style, which gives the church an inner spaciousness, the wonderful reliefs and ornamentations of the façades, and the remarkable stonemasonry places this gem of old Georgian architecture on a level with the best examples of world architecture. It is said that this was the church that Lermontov described in his poem, "Mtsyri". This spot is revered by all Georgians. Visitors often fix lighted candles directly to the inner walls of the church, in keeping with an old Georgian custom.

Tbilisi became the Georgian capital soon after its founding, and in 1958 celebrated its 1500th anniversary. The name of the city comes from the Georgian word *tbili*, meaning "warm"—for the city is located near hot sulphurous springs. The Georgian king, Vakhtang Gorgasali, laid the foundation for today's city when he built a fortress there. His son, Dachi, transferred the capital from Mtskheta to Tbilisi which has been destroyed forty times during its history by foreign invaders—Arabs, Persians, Tatar-Mongols, Turks, and various Caucasian mountain tribes. And it has risen from ruins forty times, too. Old Tbilisi is a uniquely beautiful city, it still has small, winding streets from the Middle Ages, with overhanging balconies and houses with inner courtyards surrounded by balconies and verandahs. Often balconies on opposite sides of the street nearly touch each other, and the branches of trees across the streets form a sort of vault or arbor. Sometimes the tiny streets end in staircases leading up to the gallery of a house. Some streets arbitrarily meander

along the hillside. Every free corner of the street is used for flower-beds or flower gardens surrounded by decorative greenery, or for fountains. There are great quantities of roses everywhere, for the inhabitants of Tbilisi love roses. At the end of May this year, there was unexpectedly rainy weather for this time of the year, but ancient Tbilisi, spreading out over the steps and terraces on the banks of the Kura River (*Mtkvari* in Georgian) seemed even more beautiful in the misty rain that enveloped it in a transparent violet haze. Among the many monuments in the city, there is one that particularly recalls the city's history. This is the monument to the founder of Tbilisi, Vakhtang Gorgasali, at Metekha Castle, overhanging the brilliant Kura River: Vakhtang Gorgasali is depicted on horseback, gazing at Tbilisi with all its monuments and holy relics, so sacred to the heart of every Georgian, as if protecting the peace of the Georgian capital he founded.

The new Tbilisi is also beautiful with its modern streets and buildings, filled with light and air, growing up on the outskirts of the old city. This ancient city is constantly growing younger. The old and the new elements live side by side, creating a whole range of amazing impressions. The inhabitants of Tbilisi deeply love their ancient history and culture, as well as their forefathers' faith, marked particularly by their veneration of the Mother of God. It was because of their faith that the Georgian people were able to bear centuries of suffering, for it united them and prevented invaders from breaking their will to independence. The Georgian people are hospitable, yet freedom-loving; their hearts are open to those who come to them in love and peace, but they do not forgive deception, treachery, enmity, or attempts on their freedom. This is all beautifully expressed by the "Mother of Georgia" monument, located on one of the summits of Tbilisi: it depicts a woman with a cup of wine for friends in one outstretched hand, and a sword in the other for enemies. Today's multinational Tbilisi is inhabited by Georgians, Russians, Armenians, Azerbaijanians, and Greeks (who, incidentally, speak the Azerbaijan language, yet

spiritually adhere to the Russian Orthodox Church). All these peoples live together in harmony. The national divisions that were artificially fanned by invaders have disappeared irretrievably into the past, and today all are working together, striving for unity and peace, to make a bright future for their country.

PAVEL URZHUMTSEV ORTHODOX CHURCH CHRONICLE

Serbian Church. On February 5, 1975, Dr. Ioann, Bishop of Niš, one of the most senior and eminent hierarchs of the Serbian Orthodox Church, died after a long illness at the age of ninety-two. Dr. Ioann, who had been in charge of the Diocese of Niš for almost fifty years, was a great friend of the Russian Orthodox Church (see *JMP*, 1975, No. 7 for obituary). By decision of the Holy Hierarchal Council of the Serbian Church at its session from May 21 to 28, 1975, under the chairmanship of His Holiness Patriarch German of Serbia, Bishop Irinei (Gavrilovich) of Moravska, Vicar of the Serbian Patriarch, was appointed Bishop of Niš (*JMP*, 1975, No. 11; biography—*JMP*, 1974, No. 11).

On June 15, 1975, Bishop Vasiliy of Žiča conducted the investiture of the new archpastor of Niš in the presence of Bishop Pavel of Raška-Prizren and a large throng of clergymen and worshippers. In his greetings address Bishop Vasiliy said that he had known Bishop Irinei practically from his childhood, that he was first and foremost a truly believing Christian, and that he had been under obedience in four spiritual centres: first at his birth-place, in the home of his pious parents; secondly, at the Ostrog Monastery in Montenegro, where he was a teacher in the monastery school; thirdly, in the city of Prizren, where he was first a student, then a teacher and finally the rector of the theological seminary; and lastly, in Belgrade, where he spent a year as the vicar of the Serbian Patriarch.

By fulfilling all the ecclesiastical obediences the new Bishop of Niš has acquired considerable and varied experience in ecclesiastical administration, which is so necessary for a bishop of



The Right Reverend Bishop Irinei of Niš

God's Church. The new archpastor delivered a homily to his flock.
Prizren, Yugoslavia

Hieromonk Damascene

The Serbian Orthodox Church calendar 1976 contains facts and figures on her current state. She has 28 dioceses, of which 21 are situated in Yugoslavia; three in Central Western Europe (the diocesan centres are in Budapest, Timisoara and London), three in the U.S. and Canada, and one in Australia, which serves New Zealand. The Church has four theological seminaries—in Belgrade, Prizren, Srebrenica, Karlovci and Krk. The University of Belgrade has a faculty of theology, whilst a small seminary (12 students) is attached to the monastery of Vasiliy of Ostrog. The brotherhood and sisterhood of the Serbian Church toil in the monasteries, the diocesan churches and the theological seminaries. A Serbian monastic community exists on Holy Mount Athos, known as Hilandar Monastery.

("Episkepsis", 147)



Communique of the 7th Theological Conversations Between Representatives of the Russian Orthodox Church and the Evangelical Church in Germany

The 7th conversations between theologians of the Russian Orthodox Church and the Evangelical Church in Germany were held on June 4-10, 1976, at the Arnoldshain Evangelical Academy in the Taunus region of the Federal Republic of Germany.

The Russian Orthodox Church was represented by: His Eminence Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, who headed the delegation; the Most Reverend Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy; the Most Reverend Archbishop Karel of Vienna and Austria, ad interim Administrator of the Diocese of Baden and Bavaria; the Most Reverend Archbishop Aleksiy of Düsseldorf; Protopresbyter Vitaliy Borovoy, a professor at the Moscow Theological Academy; Archpriest Prof. Vasilii Stoikov, Secretary of the Council of the Leningrad Theological Academy; Professor A. A. Zabolotsky of the Leningrad Theological Academy; and Professor A. I. Lipov of the Moscow Theological Academy. They were accompanied by B. Vik, who acted as interpreter.

The Evangelical Church in Germany was represented by: Dr. H. J. Held, President of the ECG's Department of External Church Relations, who led the delegation; the President of the Evangelical Church in the Land of Hessen-Nassau, Dr. H. Hild of Darmstadt; Prof. Dr. G. Harbsmeier of the University of Göttingen; Prof. Dr. H. Hauptmann of the University of Münster; Prof. Dr. G. Kretschmar of the University of Munich; Prof. Dr. Fairi von Lilienfeld of the University of Erlangen; Doctor of Divinity E. Schlink (formerly professor) of Heidelberg; Prof. Dr. R. Slenczka of the University of Heidelberg; Prof. Dr. P. Stuhl-

macher of the University of Tübingen; President (retired) Dr. A. Wischmann of Rothenburg; and the Rev. Dr. K. Ch. Felmy of the University of Erlangen. They were assisted by K.-H. Hess of Frankfurt am Main, a senior administrative counsellor in the Department of External Church Relations; H.-J. Ruppert, a research assistant from Heidelberg; and N. Simon of Cologne, who acted as interpreter.

The meeting continued the theological conversations between the two Churches which began in 1959 in this very same academy at Arnoldshain. The theme of the conversations was "The Sacrifice of Christ and the Sacrifice of Christians", a theme that was developed in the following papers: "The Sacrifice of Christ and the Sacrifice of Christians in the Eucharistic Texts of the Russian Orthodox Church and the Evangelical Church in Germany" (Prof. G. Kretschmar and Archbishop Vladimir of Dmitrov); "An Introduction and an Explanatory Note to the Eucharistic Texts" (Archbishop Aleksiy of Düsseldorf and Prof. Fairi von Lilienfeld); "The Sacrifice of Christ and the Sacrifice of the Christian Community According to the New Testament" (Prof. P. Stuhlmacher and Protopresbyter Prof. Vitaliy Borovoy); and "The Sacrifice of Christ and the Discipline of Christian Living" (Prof. N. A. Zabolotsky and Prof. Dr. G. Harbsmeier).

The aim of the conversations was to discuss a further aspect of the theme of the Eucharist, the examination of which was started at the last meeting in Zagorsk in 1973. The Eucharist is the focal point of Christian unity, and so it is a subject that reveals the extent of discord all the more clearly. Consequently, it is a matter of priority to listen to one another and find out how

the unrepeatable sacrifice made on the Cross by Jesus Christ on a single occasion is a real presence in the frequently repeated celebration of the Eucharist.

As was the case with the accounts of earlier conversations, the theses appended to this document are intended to show what we have learnt from one another, to what extent we have understood each other, and in what direction the conversations should continue.

Before the meetings began, the members of the Russian delegation were the guests of the Evangelical Lutheran Church in Bavaria (May 25-30), and they were subsequently cared for by the Evangelical Church in Baden (May 30-June 4). The delegation was received by the leaders of the Bavarian Church in Nuremberg on May 25 and in Munich on May 28, by the Archiepiscopal Ordinariate of the Catholic Church in Munich on May 29, by the Rector of the University of Heidelberg on May 31, by the Government of the Land of Baden-Württemberg also on May 31, by the Supreme Church Council of Baden on June 1, by the Archiepiscopal Ordinariate of the Catholic Church in Freiburg on June 2, and finally by the Chairman of the Council of the Evangelical Church in Germany on June 4 at Arnoldshain. The delegation of the Russian Orthodox Church attended Evangelical services. On June 3, Ascension Day, the delegation visited the

parish of the Moscow Patriarchate in Baden-Baden and celebrated Divine Liturgy in its Church of the Transfiguration.

The delegation had talks with professors at the faculties of theology in Erlangen and Heidelberg, and visited various hospitals and institutions under Church *diakonia*.

The trip provided a great many of opportunities for useful meetings which will help to strengthen the ties between our Churches and foster mutual understanding between our peoples.

Orthodox and Evangelical services were held alternately during the meeting. In accordance with the Western calendar, we celebrated Pentecost together on June 6 and 7. The news of the outpouring of the Holy Spirit strengthening faith, overcoming human dissensions and uniting us in praise of the great deeds of God (Acts 2. 11) conveyed to us, too, feelings of hope in our work.

Grateful for the joint path of the logical endeavour and inter-Church meeting that we have thus far travelled together, we therefore agree that the conversations must continue so as to maintain and deepen what we have achieved with a view to uniting the divided Churches and fostering peace and friendship between our peoples.

Arnoldshain, June 10, 1976

The delegation of the
Russian Orthodox Church:
+ FILARET, Metropolitan of Kiev and Galich,
Patriarchal Exarch to the Ukraine
+ ALEKSIY, Archbishop of Düsseldorf
+ IRINEI, Archbishop of Vienna and Austria
Protopresbyter Prof. V. BOROVY
Archpriest Prof. V. STOIKOV
Prof. N. ZABOLOTSKY
Prof. A. OSIPOV

The delegation of the
Evangelical Church in Germany:
President Dr. Hans-Joachim HELD
Prof. DR. G. HARBSMEIER
Prof. DR. KRETSCHMAR
Prof. Dr. Fairi von LILIENFELD
Prof. Dr. E. SCHLIER
Prof. Dr. R. SLENCZKA
Prof. Dr. P. STUHLMACHER
Dr. A. WISCHMANN
The Rev. Dr. K. Christian FELD

THESES

Drawn from "The Sacrifice of Christ and the Sacrifice of Christians in the Eucharistic Texts of the Russian Orthodox Church and the Evangelical Church in Germany" by Archbishop Vladimir of Dmitrov and Professor G. Kretschmar

1. The basis, or core, of the Eucharist in the Orthodox Church and in the Lutheran Church is the Sacrifice that our Lord Jesus Christ offered on Golgotha. Christ is "He Who offers and He Who is offered" (from the priest's prayer before

the Great Entrance). During the Sacrament of the Eucharist, believers partake of the true Body and the true Blood of our Lord Jesus Christ.

2. According to Orthodox theology, the sacrifice of Christians is based on the Sacrifice

rist. The Eucharist is the bloodless sacrifice of Christians at which Christ Himself, gratefully offered by the Church, is sacrificed through His Most Pure Body and Blood. Through the context of the anaphora, the Eucharistic Sacrifice of the Body and Blood of Christ is offered by Christians to God the Father. The Sacrament is accomplished through the action of the Holy Spirit. It is performed by the priest. The congregation of the faithful are living and direct participants.

3. According to Evangelical theology, too, the sacrifice of Christians is founded on the Sacrifice of Christ. But Evangelical observances only accept the "sacrifice of Christians" as a eulogistic sacrifice. They very seldom use the word "sacrifice". In terms of both the teaching and practice of the Churches that arose from the Wittenberg

Reformation, the Church recalls the Sacrifice of Christ that was offered once only on the Cross. But this recollection is not just retrospective contemplation of an act of salvation in the past, nor is it undertaken in expectation of the second coming of Christ. The Crucified and Risen Lord is Himself present at the service. It is He Who speaks through His word and makes a gift of Himself, as the congregation partakes of His Body and Blood, since it is He Who is being sacrificed that people may turn away from sin and gain a new and everlasting life: believers will be saved, while the unworthy will be condemned.

4. Our work marked the first attempt to study the matter. Our agreements and our differences call for further mutual examination and discussion.

**Archbishop VLADIMIR of Dmitrov,
Rector of the Moscow Theological
Academy and Seminary**

Prof. G. KRETSCHMAR

T H E S E S

**Drawn from "An Introduction and an Explanatory Note to the
Eucharistic Texts
of Our Two Churches" by Archbishop Aleksi of Düsseldorf
and Professor Fairi von Lilienfeld**

1. The Orthodox Liturgies and anaphoras are based on a tradition that goes back to the remote pre-Christian past and which was known and used by Christ Himself and the Apostles. These offices need their gradual development must be the subject of further study so that the anaphoras existing today may be fully understood.

2. As for the primacy of Christ, it can be said that it finds equal acceptance in both Churches.

However, even in patristic times (when the Fathers of the Church were alive) there existed different theological schools, and they expounded Christ's primacy in differing terms. This accounts for the different views on the theological connection between Christ's primacy and the Sacrament of the Eucharist. The different schools emphasize the presence in the Eucharist of either the Word (Logos) or the Holy Spirit.

3. We share the common belief that any conceivable "sacrifice of Christians" is inseparable from the "Sacrifice of Christ", which was made for us on Golgotha once only and for all time, and is imparted to us and is present in the Sacred Gifts of the Holy Eucharist.

4. The question of the correlation between "the priesthood" and "ministry", on the one hand, and "the people of God" (*laos*), "the Christian community" and "the Church", on the other, must be elucidated and clarified during subsequent conversations, which we hope will take place in the future. The same applies to the attitude of the ordained priest and laymen towards the

"Sacrifice of Christ and the sacrifice of Christians" in worship and Christian living.

5. In order to form a correct understanding of Lutheran and Reformist views on the Sacrifice of Christ and the sacrifice of Christians in the Eucharist, it is necessary to examine late mediaeval views on Eucharistic doctrine and practice. Investigation shows that it was essential to reform them. But Orthodox theologians have not as yet established whether or not the classical Reformist texts lack the concept of recollection (*anamnesis*) and Eucharistic sacrifice in its entirety.

6. Viewed as a whole, the services of the two Churches have much in common. But one of the differences is the differentiation of the Eastern and Western traditions that occurred during the first few centuries of the existence of Christianity. The compressed and hurried nature of the early Latin texts confessing and glorifying the truth of our salvation still exerts an influence even on modern Evangelical prayer; and it should be remembered that the texts of Orthodox prayers are derived from the Greek anaphoras, which praise the mysteries of the works of God using many subtleties of expression. The sphere of our linguistic habits is often not taken into account or acknowledged, and the same applies to the language of our services. This sphere calls for study in the light of the One Word of God that was made flesh (Jn. 1. 14), so that it may be heard in all languages, and every language may be permitted to offer up its sacrifice of praise to it.

**Archbishop ALEKSIY
of Düsseldorf**

Prof. Fairi von LILIENFELD

THESES

Drawn from "The Sacrifice of Christ and the Sacrifice of the Christian Community According to the New Testament" by Protobishop V. Borovoy

and Professor P. Stuhlmacher

1. Both sides agree that Holy Scripture should be read and interpreted out of love for the Church and with love for Truth. Moreover, in practice Orthodox exegesis proceeds mainly from the tradition of religious faith, whereas Evangelists and Lutherans interpret the Bible using the method of historical criticism as the means of cognition (but not as the principle of cognition).

2. Despite differences in theological and liturgical terminology, we both agree that in Holy Scripture Christ's death on the Cross is understood, to a considerable extent, as an event of redemption, established by God and upheld and accomplished by Jesus Christ; furthermore, that Christ's expiatory sacrifice of His own life is unsurpassable and intransitory.

3. It is also agreed that, in accordance with the teaching of the Apostle John and of St. Paul's Epistle to the Hebrews, Jesus Christ, Who was crucified and rose from the dead, now intercedes, as the Primate of Heaven, before God on behalf of sinners. He does this through the intransitory expiatory sacrifice that He Himself made of His own life.

4. In the Lord's Supper, which, in ecclesiastical terminology, can be called the Holy Eucharist, both sides, in accordance with the teaching of Holy Scripture, see a sacrament whereby the Sacrifice of Christ on Golgotha is, through the Resurrection, shared by all believers in bread and wine.

5. The Orthodox side constantly emphasizes that the Eucharist is essentially not only a Sacrament in which the food of salvation is given to the members of the Church of Christ, but also a sacrifice—of praise and gratitude for the good deeds revealed in Christ Jesus, and at the same time propitiatory—offered for the salvation and remission of sins of all the righteous, living and

dead (Epistle of the Eastern Patriarchs, 17; The Orthodox Faith, 107). But the Evangelical and Lutheran side confines itself, in accordance with its Church tradition, to adhering closely to Holy Scripture and regarding the Eucharist as a supper to which the Risen Christ Himself invites the Christian community and during which He enables it to participate, through bread and wine, in the reconciliation that He has effected.

6. Both sides see the Eucharist as a sacrament in which the Church of Christ united through her Lord, to form the One Body of Christ, and, for believers, the sacrament of peace, love and unity is accomplished in time.

7. It is also agreed that, for the Christian community thus united, the celebration of the Eucharist opens up the way towards the discipline of a life of love and towards the search for peace and world salvation.

8. Closely linked with the interpretation of the Eucharist are the questions of how the ministry, the priesthood and the service of a bishop and the sanctity of all who have been baptized are to be understood, as well as that of the significance of the laying on of hands and the Apostolic Succession. These are matters that still require detailed discussion. Owing to shortage of time, the meeting was unable to formulate any single view on the witness of Holy Scripture and the significance of Church traditions.

As for the understanding of the Church's function, the Lutheran side regards the witness of Holy Scripture as being crucial, whereas Orthodox Christians treat such matters in the light of Holy Scripture and the Apostolic Tradition, and consider their adherence to the teachings and practices of the Early Church as a sign of the Holy Spirit's uninterrupted activity within the Church.

Protobishop Prof. VITALIY BOROVY

Prof. PETER STUHLMACHER

THESES

Drawn from "The Sacrifice of Christ and the Discipline of the Christian Living"

by Professor G. Harbsmeier and Professor N. Zabolotsky

The Russian Orthodox paper on the subject is intended as an authoritative statement of Orthodox teaching on a Christian's way of life in relation to God and his fellowmen. It elucidated the causal link between this life and the salutary activity of Christ in the Eucharist as His effect. Reference was here made to the ecumenical discussion at Nairobi. The exposition was unanimously approved by the German delegation, and no doubts were raised. The discussion served to clarify linguistic usage. Christian activities in a socialist society were also described. The *diakonia* of Christians received particular attention.

The German paper mentioned the tendency for West German Church life to immerse itself in

a world of total ecclesiastical work and of "producer" society. Attention was drawn to dangers of this development, and the question of warding off the danger was examined in general discussion. It was agreed unanimously that it was essential to enhance the part played in Christian life by worship as the source of Christian effort in the world. The Orthodox delegates shared the concern about the danger that the Church might dissolve herself and become nothing more than a "public utility". The document upholds the central importance of Christ's presence in the Eucharist to the whole of Christian living and to unremitting effort and hope of the coming of the Lord.

Prof. G. HARBSMEIER

Prof. N. A. ZABOLOTSKY

Arnoldshain-VII Theological Conversations

Early in June, 1976, theologians of the Russian Orthodox Church and the Evangelical Church in the Federal Republic of Germany (FRG) held further conversations at Arnoldshain, the place where the dialogues were started 17 years ago. The intervening period has seen the holding of six conversations on various matters relating to the tenets of the faith and practical activities of Christians. The meetings have clearly prompted the favourable development of theological dialogue and ecumenical ties between our two Churches. The conversations have made it possible to identify the areas where our views coincide, and have helped to precisely locate the divergences. Thanks to the friendly relations that have taken shape between the two Churches, their representatives have been surmounting the obstacles that came to light, and have used the professional divergences as a stimulus leading to further discussion of the problems that arose.

Taking place alternately in the FRG and the USSR, the theological meetings have usually included visits to churches, theological educational centres and other Church establishments, and this has enabled the delegations to become directly acquainted with ecclesiastical life and to share liturgical experience.

This time, the conversations were preceded by a trip round the Federal Republic of Germany.

The following is a brief account, in chronological order, of the events that occurred while the Russian Orthodox delegation was in the FRG.

Headed by Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, the delegation flew into Frankfurt am Main on the morning of May 25. At the airport we were met by Oberkirchenrat H. Koch, Vice-President of the ECG's Department of External Church Relations, and by K. H. Hess, senior administrative counsellor in the department.

From Frankfurt we were taken by local plane to Nuremberg, where our dele-

gation was received with all due ceremony. We emerged from the plane into a host of news cameramen. There to meet us was the Land Bishop of Bavaria, Dr. I. Hanselmann, as well as Kreisdekan Oberkirchenrat H. Luther, Oberkirchenrat G. Strauss, and other ecclesiastical officials and representatives of the civil authorities. The welcoming party also included the Rev. K. Felmy, who (together with K. Hess) accompanied us throughout our subsequent trip round the country.

Greeting the delegation inside the airport building, Bishop Dr. Hanselmann expressed the hope that relations between the Russian Orthodox Church and the Evangelical Church in Germany would develop further.

In his reply, Metropolitan Filaret said that our conversations had begun at a time when relations between our two countries had not been very good. Now, however, and particularly after the European conference at Helsinki, that a favourable atmosphere had been created for cooperation between European countries, our contacts would grow stronger and would help not only to consolidate the ties between the Russian Orthodox Church and the Evangelical Church in Germany, but also to establish good relations between our peoples.

Metropolitan Filaret then answered a number of questions put by reporters.

That evening, a reception was arranged by the Bavarian Church leaders in the Carlton Hotel, attended by representatives of ecclesiastical and secular authorities.

Bishop Hanselmann again greeted the delegation and all those present. Welcoming speeches were addressed to our delegation by the Bavarian Government's President von Mosch from Ansbach; K. Burkhardt, President of the Land Synod of Bavaria; Dr. A. Urschlechter, Oberbürgermeister of Nuremberg; Oberkirchenrat Dr. G. Strauss from Munich; and Oberkirchenrat H. Luther, who spoke briefly in Russian.

Metropolitan Filaret thanked our hosts for their warm and friendly reception. "We are very glad," he said.

"that the meeting is taking place at a time when the Church is recalling the victory of Life over Death; when we are preparing for the Feast of the Ascension, which reminds us that, although the Lord has ascended to Heaven, He is always with us. We have come in order to continue the conversations that began in 1959. The theme of the coming meeting is to be the Eucharist.

"We are glad that representatives of the local authorities are here present. We cannot divorce the Church from the life of the people. Although the Church does not interfere in matters of state, she is a part of the people, and the people compose the Church. We are striving to see that the Church serves humanity to the utmost, and are of the opinion that she will accomplish this task. The Church should instil hope in the triumph of Good over Evil.

"We are living in a time in which all peoples are seeking peace. The Church also has a contribution to make here. We have lived through different periods in the relations between our peoples. Our very presence indicates that we wish these relations to develop favourably. We ought to spurn prejudice, which impedes the development of good relations, and should consider everything with an eye to the future as well as the present. This applies particularly to churchmen since our thoughts are constantly directed towards the future."

On behalf of the delegation, Metropolitan Filaret wished the people of Nuremberg and the whole of Bavaria success and prosperity, and invoked God's blessing on all ecclesiastical workers and Christians.

On the following day, accompanied by Oberkirchenrat H. Luther and Prodekan F. Wolf, our delegation visited the Church of St. Laurence. The oldest part of the church dates from the 13th century, and the newest part from the 15th. Right beside the sanctuary there is a piece of 16th-century sculptural work depicting the Annunciation. A 16th-century crucifix stands on the altar. On the left-hand column by the altar, rises a 16th-century tabernacle, shaped like a Gothic spire. The sanctuary windows are embellished by

15th-century stained-glass depictions of the saints.

After our tour of the church, we paused briefly for prayers. The organist then played Bach's "Praise Ye the Lord". The Lutherans sang the hymn "We praise Thee Almighty God". Everyone said the Lord's Prayer in his own language. Finally, our delegation sang "Christ is risen".

In a new part of Nuremberg we were shown a new church, built in the shape of a tent, the parish house, a kindergarten and a youth centre, all of which belong to the parish.

We also visited the University of Erlangen (15 kilometres from Nuremberg). The delegation was received by the Rector of the Faculty of Theology, P. Pozharsky, Prof. F. von Lilienfeld and other professors. During our tour of the university building, we were shown the Church Publications Section, the Old Testament Department, the History of Eastern Theology Department and others. Each department has its own library. After our tour, we were received by the professors and students. The rector, P. Pozharsky, welcomed the delegation and spoke briefly about the Faculty of Theology. A general conversation then took place, after which Protopresbyter Prof. Vitaliy Borovkov delivered a lecture, "The Russian Orthodox Church and the Ecumenical Movement".

In the evening we attended an ecumenical service at Erlangen's Neustadt church. When welcoming the delegation the dean, Dr. Kalb, expressed his delight at the fact that, for the first time in the church's history, a solemn act of ecumenical worship was about to take place in it with the participation of representatives of the Russian Orthodox Church.

In his reply, Metropolitan Filaret spoke of the forthcoming conversations of our desire for unity, and of what has been achieved in this direction.

A Reformist pastor described ecumenical work in Erlangen. The sermon on Jn. 8. 31-36, was given by a Catholic priest. A Greek and a Serbian priest then delivered messages of greeting. An Old Catholic priest said a prayer thanking God for bringing all Christians together again after many centuries.



Left to right: **Metropolitan Filaret of Kiev and Galich, Patriarchal Exarch to the Ukraine, Prof. Dr. Pozharsky, Rector of the Theology Faculty of Erlangen University, and Archbishop Irinei of Vienna and Austria during their visit to the university**

es of division. Finally, our delegation singing the troparion to the Ascension of our Lord.

After the service, we went to the parish house, where Dr. Kalb introduced the delegation. The Deputy Oberbürgermeister of Erlangen, F. Sponsel, delivered an address of welcome. He pointed out that Erlangen was visited by many commercial representatives from the Soviet Union, and he was very glad that, thanks to the invitation from the Evangelical community and the Faculty of Theology, the town had now been visited by representatives of the Russian Orthodox Church.

In his reply, Metropolitan Filaret said that, just as in ancient times when Christians used to gather for agapae, so they had come after the service to this evening of love, where they were not so much eating daily bread as nourishing themselves with spiritual sustenance, aware of the brotherly love enveloping them. "Our mutual relations," he continued, "have been developing for a long time, but it is the first time that a delegation from the Russian Orthodox Church has visited the charming university town of Erlangen. Our delegation is like the first swallow of spring in the town." In conclusion, Metropolitan Filaret voiced the hope that the Lord could bless our Churches and our peoples.

On May 27, Ascension Day according to the calendar of Western Christians, an excursion to Noendetelsau was ar-

ranged so that we could worship in the Church of St. Laurence, which belongs to a deaconess centre. Our delegation was received by the rector, Dr. G. Miederer. From the deaconesses' home we made our way to the church, where we were met by a large number of deaconesses in their dark habits.

The rector greeted the delegation, and then the Eucharistic service began. After the collect (just before the Apostle reading) we sang "O Holy God", and after the Creed, Metropolitan Filaret delivered a homily. At the end of the service we sang Psalm 34, "O Queen Most Blessed", "The Resurrection of Christ", "Jesus Has Risen from the Grave", "Blessed is the Man", and the troparion and glorification of the Ascension.

Upon our return from the church to the deaconesses' home, Dr. Miederer informed us that the centre had been organized 122 years ago. At present, some 750 deaconesses belong to the centre, of whom about 400 are active, the remainder having retired.

After the war a higher theological school was founded in the town, and its rector, Strobel, attended the meeting and told us about its work.

We also listened to the rector of one of the pastoral colleges, which were set up 30 years ago. Pastors follow two-week courses in them every eight years so as to study new developments that have occurred in the Church during the intervening period.

Bishop Gerhard Schaffran—a Guest of the Russian Orthodox Church

Contacts between the Russian Orthodox and the Roman Catholic Churches including that of the GDR, are expanding. His Eminence Alfred Cardinal Bengsh, Archbishop of Berlin, visited our country in 1974. Bishop Gerhard Schaffran of Meissen from Dresden, accompanied by Prelate Weisbänder (Leipzig) and Father Wolfchard Walter (Berlin), visited us this year at Eastertide as a guest of the Russian Orthodox Church. At Sheremetievo Airport the ecclesiastical delegation from the German Democratic Republic was met by Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate. Addressing Bishop Khrisostom at the airport Bishop Gerhard Schaffran remarked that some Christian Churches were trying to establish a common day for Easter, however, it was just as well that the Catholics had celebrated Easter a week earlier this year because it enabled him and the members of the delegation to celebrate Easter once again, and for the first time to share the Paschal joy with the Russian Orthodox Church.

From Maundy Thursday onwards Bishop Gerhard and his companions attended Orthodox services every day. On April 22, Maundy Thursday, they attended Divine Liturgy in the Patriarchal Epiphany Cathedral which was

celebrated by His Holiness Patriarch Pimen. In the evening, the guests visited the Sts. Peter and Paul Church in Lefortovo where they were greeted by its rector Archpriest Matfei Stadnyuk who presented Bishop Gerhard Schaffran with an icon of the Holy Apostle Peter and Paul in commemoration of their visit to the church. On Good Friday the guests were present in the Church of All Saints at Sokol during the Bearing Forth of the Holy Shroud of Our Lord. Bishop Gerhard Schaffran noted at the time that this rite had also once been observed in the Roman Catholic Church, but not with the bearing forth of the Holy Shroud but of a sculptured image of Jesus Christ. That evening they attended the Office of the Burial of Our Lord Jesus Christ in the Church of the Resurrection in Sokolniki. In all the churches the guests were met and greeted by the rectors, the clergy and Orthodox believers. On Holy Saturday the guests went to the Trinity St. Sergiy Lavra in Zagorsk where they were greeted by Archbishop Vladimir of Dmitrov, Rector of the Moscow Theological Academy and Seminary.

After meeting the rector, the guests looked round the Lavra, visited the churches and academy, and watched the blessing of the *kulich*. The most important event for the guests from the GDR was, of course, their visit to the Cathedral of the Dormition for the

The next to speak was the rector of one of the seminaries that deal with questions of mission and diaspora, and train pastors for South America, as well as missionaries for Bissau-Guinea.

Metropolitan Filaret talked about the *diakonia* of Russian Orthodox nuns.

Protopresbyter Vitaliy Borovoy described the *diakonia* of the women in the Russian Orthodox Church who voluntarily serve their neighbours and help the sick and the elderly.

At the end of the general conversation, the delegation split into two groups and visited either the higher theological school or a hospital for backward children.

After luncheon at the deaconesses' home, we set off for Windsbach, which is 7 kilometres from Noendetelsau. There we visited a school which was celebrating, that very day, the 30th anniversary of the founding of its boys' choir. Before the choral performance a land minister welcomed the delegation, and Metropolitan Filaret responded by thanking the gathering for the warm reception and wishing the choir further success.

From Windsbach we were driven in several cars to Ansbach, and from there we took the train to Munich.

(To be continued)
Archpriest Prof. VASILIIY STOIKOV

schal service which was led by Archimandrite Ieronim, Father Superior of the Trinity-St. Sergiy Lavra. The splendor of the service, the fine singing and the crowds of worshippers made a profound impression on the Catholic guests. After the Easter Procession and the Cathedral of the Dormition during Paschal Matins, Bishop Gerhard Schaffran and the other members of the delegation went to the Academy Church under the Protecting Veil of the Mother of God where they attended Divine Liturgy, after which Archbishop Vladimir changed the Paschal Kiss with the guests and invited them to partake of the fraternal Paschal Breakfast. In his speech of welcome, Archbishop Vladimir of Dmitrov noted that approximately five hundred people, including many foreign guests, were present in the academy refectory that year. In reply to Archbishop Vladimir's Paschal greetings, Bishop Gerhard Schaffran said that the Russian Orthodox Church had gathered "many tongues" around itself at Easter and that he felt at home here.

On Sunday the guests returned to Moscow and said Mass in the afternoon at the Catholic Church of St. Louis in Moscow. That evening, Bishop Gerhard Schaffran and his companions left for Leningrad on the invitation of Metropolitan Nikodim of Leningrad and Novgorod, Patriarchal Exarch to Western Europe. They spent three days there. During their stay in Leningrad conversations took place between the representatives of Pax Christi Internationalis and the Russian Orthodox Church. Taking advantage of the opportunity in Leningrad Bishop Gerhard Schaffran met His Eminence Bernard Cardinal Alfrink, who was heading the talks for Pax Christi, and whom he had met personally during the Second Vatican Council.

The guests liked Leningrad very much and Bishop Schaffran compared Leningrad to his home city of Dresden. The guests also attended services in Leningrad churches. On Easter Monday, in accordance with established tradition, Metropolitan Nikodim conducted Vespers in the Cathedral of the Holy Trinity, which was also attended by Cardinal Alfrink, Bishop Gerhard Schaf-

fran and the members of the delegation. During the service Metropolitan Nikodim presented the awards for Easter to the clergy of the Leningrad Metropolis and the Novgorod Diocese.

On Wednesday, April 28, the day of the guests' departure for Moscow, Metropolitan Nikodim invited Bishop Gerhard Schaffran to dinner in his Leningrad residence. During their conversation Bishop Gerhard Schaffran said that this was his first unforgettable encounter with Orthodoxy in general and with Russian Orthodoxy in particular, if one did not count the services attended by him at the Russicum in Rome and the service conducted by Metropolitan Filaret of Berlin and Central Europe, Patriarchal Exarch to Central Europe, in the Russian Orthodox church in Dresden.

Bishop Gerhard Schaffran was struck by the spiritual profundity of Russian believers, priests and bishops, the solemnity of the service, the fine choral singing and the veneration of the Blessed Virgin Mary. As a result of the visit he came to the conclusion that Catholics and Orthodox believers had much in common and that they had something to learn from the Orthodox believers. However, it was essential that they get to know each other better. "We have seen a great deal," noted Bishop Gerhard Schaffran, "but Russian hospitality, thanks to which we felt at home here, has exceeded everything, and we would like to embrace everyone like brothers."

He shared his pleasant impressions with His Holiness Patriarch Pimen of Moscow and All Russia, during the audience on April 29. Bishop Gerhard Schaffran expressed his desire to describe his visit to the Soviet Union to his fellow bishops in the GDR, insofar as he is the referent on ecumenism of the Episcopal Conferences. Moreover, during his next visit to Rome he hopes to be received, as before, by His Holiness Pope Paul VI, to whom he will also communicate the results of his visit to the Russian Orthodox Church, especially as His Holiness had made him a member of the Secretariat for Promoting Christian Unity in January

(Continued on p. 78)

THE PROSKOMIDE

Before he begins the proskomide, at which he prepares the elements for the Sacrament of the Eucharist, the priest must check once more whether he is ready to begin the celebration of this great and awe-inspiring Sacrament. With humble heart he recites before the Holy Doors the Prayer of the Entrance pronouncing in all awareness of his unworthiness the troparions: "Have mercy upon us, O Lord, have mercy upon us...", "Lord, have mercy upon us" and "O Blessed Mother of God, open the gate of compassion to us...". After this, a priest in order to invoke God's grace-endowing aid and to declare his Orthodoxy kisses the icons of the Saviour and of the Mother of God, reciting the troparions: "Unto Thy most pure image, gracious Lord, we bow...", "O Thou Who art a well of tenderness..." and, inclining his head before the Holy Doors, "O Lord, stretch forth Thine hand...", in which he begs help and strength from above that his celebration of the Liturgy may not be in judgement to himself; he then asks for the prayers and forgiveness of his brothers and all the faithful, and goes into the sanctuary, reciting the Psalm: "I will come into Thine house..." (Ps. 5. 7-13).

When he comes to the altar, the priest bows twice before it, kisses the Holy Gospel lying upon it, which symbolizes the Lord Himself on the Altar of Glory, and then the altar itself; he then makes one prostration, and in piety commences to vest himself in the priestly vestments, blessing each one of them separately, kissing the cross upon it and reciting the appropriate prayers. When he has vested and washed his hands to the prayer "I will wash my hands in innocency...", he approaches the prothesis which symbolizes, according to St. Germanus, Patriarch of Constantinople, the cave in which the Saviour was born, and also Golgotha where Christ's Sacrifice on the Cross

was made; there he makes three prostrations, with the prayer "O God, cleanse me, a sinner, and have mercy upon me".

If the priest is celebrating with a deacon, the deacon must prepare and advance the sacred vessels, i. e. the chalice and discus, along with the asteriscus, spoon, lance, veils, five prosphorae, wine and water. While he recites quietly (some do it with uplifted hands) the Good Friday troparion: "Thou hast redeemed us... from the curse of the law...", the priest kisses one after the other the discus, chalice, asteriscus, lance and spoon, intoning "Blessed is our God...", takes a prosphora, called the Lamb, and makes the Sign of the Cross over it three times with the lance, saying: "In remembrance of our Lord and God and Saviour Jesus Christ". He then commences the sacrificial killing of the Lamb, i. e. makes an incision in the prosphora on all four sides, reciting the prophecy of Isaiah. From the north (right) side he says: "He was led as a sheep to the slaughter"; from the south (left) side: "And as a blameless lamb before his shearers is dumb, so opened He not His mouth"; from the east (top) side: "In His humiliation His judgement was taken away" and from the west (lower) side—"And who shall declare His generation?" Finally, when he has made these incisions, he cuts off a rectangular particle with the words "For His life was taken away from this earth". The particle he removes, or the Lamb, he places with the seal downwards on the discus, which is a prototype of the manger and the cave, and likewise of the new tomb wherein Christ our Saviour was laid by Joseph and Nicodemus.

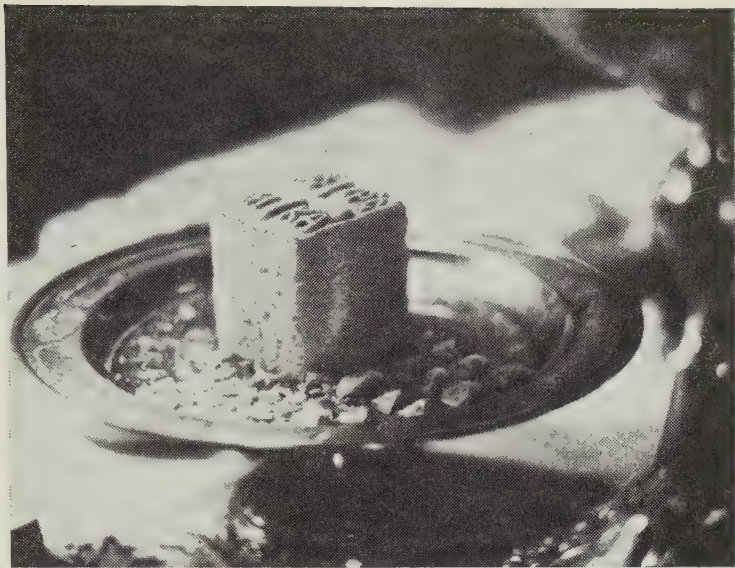
As he makes a cruciform incision vertically and horizontally, careful not to cut through the seal, the priest says: "The Lamb of God Which taketh away the sins of the world is slain for the life and salvation of the world." (G)

actice, to make it
asier to break the pro-
phora it is better to
ake deep incisions
und the edges of the
al). This Lamb sym-
lizes our Lord Jesus
rist, Who came *into*
the world to save sin-
ers. The priest places
e Lamb on the discus,
al upwards, and pier-
s its north side with
e lance, saying: "One
the soldiers with a
ear pierced His
le..." (at the same
ne holding the Lamb
the seal with his left
nd).

After this the priest
r the deacon, if there is one) pours
to the chalice the red wine, mixed
th water, as a symbol of the way
ood and water flowed from the
erced side of Christ on the Cross. At
is point very little water is added to
e sacred mixture, since a considerable
ount—before the warming of the ele-
ents—will be added after the con-
cratation of the Holy Gifts.

Then the priest takes another pro-
phora and removes from it a partic-
e to the honour and memory of the
ost Blessed Virgin Mary, and places
is particle on the discus to the right
orth) side of the Lamb with the
ords: "Upon Thy right hand did stand
e Queen..." This particle is a
mbol of the Most Blessed Virgin
ary, the Intercessor for the whole
orld before the Throne of the Al-
mighty.

From the third prosphora the priest
moves nine particles in honour of the
oly Prophets, Apostles, saints, mar-
rs, the "silverless" and all holy men
ho have pleased God. The last par-
le is dedicated to that Father of
e Church, either St. John Chrysostom
St. Basil the Great, whose Liturgy is
ing celebrated that day. All these nine
articles are placed on the discus to the
ft of the Lamb, and remind us of
ose who intercede for us before the
rone of God. In this way the whole
urch, visible and invisible, takes
art in the universal Sacrifice of Christ.



Usual practice is for these particles to
be removed from the prosphora with the
small lance in the form of small pyram-
ids of unequal sides, starting from the
right (north) side of the prosphora,
from top to bottom, and keeping to the
same order on the discus. If the pros-
phora, contrary to expectation, is too
dry and small particles would crumble,
the problem is surmounted in the follow-
ing way: the end of the lance is dipped
in clean water, contained in a little
scoop, and the prosphora is cut with the
moist blade. The best way, if it is
known that the prosphorae have gone
dry, is to cover them for some time with
a damp linen cloth so as to moisten the
surface slightly.

From the fourth prosphora the priest
removes particles: one for His Holiness
the Patriarch, then, for the ruling hier-
arch, the clergy and all Orthodox be-
lievers; he places them on the discus as
it were at the feet of Christ our Saviour
Himself, Who has the power to forgive
sins through the prayers of Holy
Church.

From the fifth prosphora the priest
removes particles for all Christians who
have died in the hope of resurrection
and eternal life. After this, from the
fourth prosphora, he removes a par-
ticle for himself as well, asking God
to forgive his sins. While he removes
particles from the fourth and fifth
prosphorae either the priest himself
or else one of his assistants in the

sanctuary reads out the names of the living and the dead for whom prayers have been requested.

This commemoration during the proskomide has a deep mystic and salutary significance because of the power of the common prayer of the Church. At the end of Divine Liturgy all the particles that were removed are placed in the Holy Chalice to the prayer "Wash away, Lord, the sins of all here remembered, by Thy Precious Blood and by the prayers of Thy saints". This prayer from the Liturgy, which repeats the Sacrifice on Golgotha of our Lord Jesus Christ, washes in the Blood of Christ, cleansing and sanctifying, the souls of those for whom these prayers were offered up. In the prayers of the proskomide and the reading of the names, it is this thought which finds expression. That is why the priest must read the names of the living and the dead for whom he prays most carefully, without omitting a single one. Conscientiousness in this matter leads the priest to love and pray for his people, to sympathize with their difficulties, and in the life of a priest this must be the chief concern, for without these basic qualities his work would be spiritually empty.

When he has finished reading the names, the priest takes the asteriscus in his right hand, holds it above the censer with burning incense and then

places it on the discus over the Larynx in memory of the Star which showed the Magi the place where the Saviour was born. After this the discus and chalice are covered with the veils (censed the above-mentioned way), which symbolize the shroud of Christ.

The aer which covers the chalice at the discus is a symbol of the glory of Christ's Divinity, and when it is used to cover the discus and chalice after the Great Entrance this means, according to St. Germanus of Constantinople, the stone that was rolled up to the entrance of the sepulchre where they buried our Lord. This is followed by the censing of the offered Holy Gifts accompanied by the Offertory Prayer "O God, our God... Bread from Heaven...", wherein the priest asks God to receive the offering and to remember him and all in the words of the prayer: "them by whom, and the fathers for whom they are brought..."

The proskomide ends with the dismissal. In this way it is both the beginning and an independent part of Divine Liturgy. It recalls two of the greatest events in the Gospel story of the Salvation—the Birth of Christ and His Death on the Cross, through which mankind was saved from eternal death and shown the way to the Kingdom of Heaven.

Archimandrite IOANN MASL

(Continued from p. 75)

1976. True ecumenicity, in the words of Bishop Gerhard Schaffran, cannot exist without Orthodoxy.

On the eve of the guests' departure Bishop Khrisostom of Kursk and Belgorod, Deputy Head of the Department of External Church Relations of the Moscow Patriarchate, gave a dinner in hon-

our of the Catholic delegation from the GDR, during which Bishop Khrisostom and Bishop Gerhard Schaffran exchanged friendly toasts.

On the following day, April 30, from impressions, Bishop Gerhard Schaffran of Meissen and his companions left for Berlin.

SERGEI GORDEY

ERRATA:

Captions on p. 3 of the inset in issue No. 8 should read: **May 15-17, 1976**, over the upper photo — **May 17**, under the lower photo — **May 16**.

BOOKS AND PUBLICATIONS

THE NEW TESTAMENT OF OUR LORD JESUS CHRIST

Pub. Moscow Patriarchate, 1976. 656 pp.

With the blessing of His Holiness Patriarch of Moscow and All Russia the Publishing Department of the Moscow Patriarchate has put a new, small-format edition of the New Testament (17 cm. x 13 cm.). The text is taken from the Bible published by the Moscow Patriarchate in 1968. This is the traditional Russian Synodal translation, which was made by Russian Orthodox bishops and theologians in the 19th century and published in the full Russian Bible in 1876. The Russian text of the New Testament was reissued many times both by the Holy Synod of the Russian Orthodox Church and by secular publishers. The Bible and separate volume containing the New Testament and the Psalms which were published by the Moscow Patriarchate in 1956 were given new orthography and punctuation. This work was continued in the new Bible edition of 1968. In 1976 New Testament the text remains unchanged.

The text of the New Testament has been set in one column, which gives a line-length ideal for reading. The pericopes are marked out in lines. The numeration of the pericopes has been moved to the outer margin, opposite the first verse of the pericope. New paragraphs show thematic division of the text that was carried out by the Moscow Theological Academy's Bible Department for the 1968 Bible. The usual division of chapters and verses is given in such a way as not to distract the reader's attention from the content of the Books. This edition is the most Russian biblical text to carry one of the oldest ancient thematic divisions of the Bible, i. e. the pericopes, by Deacon Ammonius of the Patriarch of Alexandria (3rd century), arranged in the 4th century by Bishop Eusebius of Caesarea into tables which enable the reader to find the parallel text at once. Russian publishers have long known the Ammonius-Eusebius division of the text. In, for instance, the Altar Gospel, which is printed in the order in which it is read in church (*aparakos* * in Greek), this division is shown in the margins along with the liturgical readings in church. Ammonius's pericopes and Eusebius's tables are taken in this edition from E. Nestle's critical edition of the New Testament.

In this edition the parallel texts are shown on the outer margin of the page. Certain explanations are given for the text of the New Testament, mostly tables showing chronological order in which the Epistles of Paul were written as opposed to the order which they are printed in the canon of the New Testament; in these tables they are described by their basic content and the place where

they were written (p. 553). There are also introductions to Holy Scripture in general, to each group of Holy Books (the Four Gospels, the Acts of the Apostles, the Epistles and the Revelation of St. John the Divine), and also an introduction to each separate Book (pp. 593-611).

Separate chapters explain the principles according to which the text is divided, as mentioned above (pp. 612-619), and the meaning of certain words and phrases to be met in the text that are left untranslated (pp. 619-622), as well as the monetary system of the ancient world. While in previous editions words left untranslated or which required explanation were explained in the text, either in italics, within brackets, or as a footnote; in this new edition such explanations are given in a special chapter of notes.

Just as in the 1968 edition there is a table at the end of the book giving the chronology of the Gospel events according to the Four Evangelists—a synopsis of the Gospels; and for the first time there is a chronology of the Acts of the Apostles.

This edition indicates the liturgical readings in that form which is traditional for Russian Orthodox service books. Where it is absolutely necessary, chapters and verses (*stikhometria*) are indicated, for instance, where the liturgical reading starts in the middle of the pericope, this is specially indicated in the liturgical text of the Holy Scriptures.

The book also has historical maps: a plan of Jerusalem during the earthly life of our Lord Jesus Christ; Palestine at the time of Christ, and the Mediterranean Sea during the preaching of the Apostles, where the routes taken by St. Paul on his four missionary trips are marked out.

At the beginning of the Holy Books there are contemporary drawings executed in the best iconographical tradition—the Nativity of Christ; the Evangelists Matthew, Mark, Luke and John; the Pentecost; the Eucharist, and the Revelation before St. John the Divine. The drawings are based upon miniatures from the best of ancient manuscripts and from Russian icon-samplers. The flyleaves show mediaeval Russian Holy Gates.

This edition was prepared by Archbishop Prof. Pitirim Volokolamsk, of the MTA and Head of the Publishing Department of the Moscow Patriarchate, with the help of a group from *The Journal of the Moscow Patriarchate* and of students from the Moscow Theological Academy.

N.

THE ORTHODOX HYMNBOOK

Published by the Moscow Patriarchate.
Moscow, 1976, 352 pp.

In July of 1976, the Moscow Patriarchate issued "The Orthodox Hymnbook" designed for church services with parts for reader and choir. Here are the prayers that are sung and read on the clerics. Liturgical texts are in Church Slavonic, but printed in ordinary script with stresses.

Earlier such collections contained selected texts for use in the daily, weekly and yearly cycles, as well as *molebens* and *panikhidas*. As

* See "The Holy Gospel Arranged in order of Liturgical Readings". Moscow, Synodal typography, 1904, or the Altar Gospel in general use in the Orthodox East.

opposed to such previous editions as "Selected Prayers and Hymns" (5th edition, Moscow, Synodal Press, 1911), "The Hymnbook" contains the sequence of the Hours and in this sense can serve as a horologion; it also includes the scores for canticles from the Sunday services in eight tones (pp. 57-154) and the evening prokeimena (pp. 346-349). The music is scored for a choir of four parts. Each tone is represented as follows: "Lord I have cried" (with notes); four Sunday stichera on "Lord I have cried" — the first with music, the rest with text only; then the score of "Glory be to the Father, both now...", the Theotokion Dogmatik, the first apostichon and solo parts to the next stichera with their text; "Glory be to the Father both now..." (with music), the Theotokion (text), "Lord our God", the Sunday troparion, the Theotokion and prokeimenon for Matins (with music), the canon hirmos with kontakion of the sixth canticle and two stichera for Lauds (text), and a prokeimenon for Liturgy (scores taken from the minutes of the session of the Novgorod diocesan conference of teachers of singing of theological schools, July 3-4, 1911, St. Petersburg, 1911).

Apart from the Hours, the book contains the order of the All-Night Vigil and Divine Liturgy (pp. 3-46).

In "Hymns from Services of the Menology" (25 feast days) we find the traditional repertoire of the parish choir: several stichera for "Lord I have cried," aposticha, troparions, megalynarions, a chosen psalm, the canon hirmoi, kontakions, stichera for Lauds, a prokeimenon at Liturgy, and in places liturgical antiphons and Communion verses (text only, pp. 156-238).

Hymns from the Lenten and Pentecostal services (pp. 239-323) have been selected according to the same principle and represent canticles for the choir.

At the end of the book the order for thanksgiving prayers and hymns from services for the dead (panikhida) are given as well as prayers before and thanksgiving after Holy Communion which are read in church during Divine Liturgy.

The last page has been left blank for the troparions and kontakions used most often in the church where the book will be consulted.

This hymnbook has been designed to be used as an aid to choir singers. It was prepared for print by E. A. Karmanov (Candidate of Theology) in collaboration with Archpriest Anatoliy Prosvirnin, who chose the musical scores, Archpriest Leonid Kuzminov, who selected the texts, and other editors at the offices of *The Journal of the Moscow Patriarchate*.

E. K.

THEOLOGICAL STUDIES No. 14

Moscow, 1975, 256 pp.

May 5, 1976, saw the appearance of the fourteenth issue of the "Theological Studies", published by the Moscow Patriarchate.

This issue opens with an article by Archbishop Antony of Minsk and Byelorussia, "St. Nikolai of Japan, Equal to the Apostles" (pp. 5-61), whose canonization was effected by the Russian Orthodox Church in 1970. After an introductory account of his apostolic and missionary work in three chapters—"The Preparation", "The Achieve-

ment", and "The Consummation"—we are given the life of Archbishop Nikolai (I. D. Kasatka, 1836-1912), the last Russian saint to be canonized and the first saint of the Autonomous Orthodox Church of Japan. This article is based on various publications of the 19th and 20th centuries, documents from the archives, and the candidate's dissertation of Father Ioann Kondrashov, a student at the Leningrad Theological Academy.

The second article in the issue is a chapter from the academy lectures in moral theology given by the late Archpriest Aleksandr Veteznikov, professor at the Moscow Theological Academy († June 28, 1976), entitled "The Kingdom of God" (pp. 62-76). The Kingdom of God is the ultimate goal of all creation and the aim of Christ's work, while the Church is the means of achieving this goal during her earthly, temporal existence. But it is a means which, when it reaches its aim, becomes one with it (p. 76).

A short article by Archpriest Liveryi Voronov, professor at the Leningrad Theological Academy, entitled "Andrei Rublev—the Great Artist of Mediaeval Russia" (pp. 77-94), was one of the semester papers he wrote while a student at the Leningrad academy. This article, like so many of Father Liveryi's, shows a profound and thorough grasp of the subject and a clear manner of exposition.

Next come four articles, translated from French, by Vladimir Lossky: three from the book "In the Image and Likeness of God", published in Paris in 1967 ("The Apophysis and Trinitarian Theology", pp. 95-104; "The Theology of the Image", pp. 105-113; "The Theology of the Concept of Human Personality", pp. 113-120), and a fourth article, "The Dogma of the Immaculate Conception", pp. 121-125, from the "Messenger of the Russian West European Patriarchal Exarchate", No. 20, (1954).

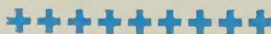
The thirteenth issue of "Theological Studies" contained the first supplement to Archbishop Mikhail's research on St. Methodius the Martyr, published in Nos. 10 and 11; No. 14 contains second and third supplements: "Church Tradition in the Theology of St. Methodius" (pp. 126-141) and "Greek Philosophy and Literature in the Works of St. Methodius" (pp. 134-143).

The next articles and publications are devoted to biblical questions. K. I. Logachev's article "Critical Editions of Holy Scripture Texts and Models of Manuscript Material" (pp. 144-153) is chiefly informative in character, dealing with the principles upon which new editions of New and Old Testaments are prepared. Publication with scholarly indications of departures from the basic text which are to be found in early manuscripts.

Archpriest Vladimir Sorokin, docent at the Leningrad Theological Academy, and K. I. Logachev in their article "Actual Problems in Translation of Holy Scripture into Russian" (pp. 154-159) deal with those problems which were raised sixty years ago by the Russian Bible Commission.

The issue ends with the publication of Bible Commission documents. The first part of this publication was printed in the previous issue — "Theological Studies", No. 13.

E. KARMANOV





What should we call thee, O Prophet—angel, apostle or martyr? Angel thou art, for thou lived the life not of the flesh; apostle, for thou enlightened the peoples, and martyr, for thou wert beheaded for Christ's sake. Pray thou to Him that He have mercy on our souls.

(Service for the Day of the Beheading of St. John the Baptist, Prophet and Forerunner. Stikhira at the Lity)

